

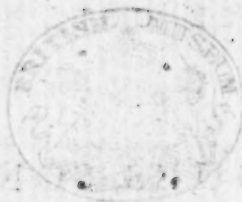
4783 66 27

THE  
INSTITUTES  
OF  
FREE MASONRY;  
TO WHICH ARE ADDED,  
A CHOICE COLLECTION  
OF  
EPILOGUES, SONGS, &c.

*H. Kinnear (Jr.)*  
ADDRESSED TO THE  
SEA CAPTAINS' LODGE.

---

LIVERPOOL:  
PRINTED AND SOLD BY THOMAS JOHNSON,  
IN CASTLE-STREET,  
M, DCC, LXXXVIII.





---

*To the Master, Wardens, and  
rest of the Brethren, of the*

SEA CAPTAINS LODGE,  
LIVERPOOL.

---

Gentlemen, and Brethren,

WITH Permission, beg leave to  
recommend to your Perusal, the following  
Pages, being a Selection from several Pub-  
lications, interspersed with *some Originals*,  
—a choice Collection of *Songs*, making a  
complete Volume of Information, for every  
Brother as well as the Community at large,

as it not only obviates some mistaken Notions formed of the Fraternity, but shews the World ITS MORAL INSTITUTES; and as I have been at the Pains of this Compilation, without the most distant Idea of Emolument, presume it will be acceptable to all those in whose Hands it may fall,

FROM YOUR SINCERE FRIEND,

AND BROTHER,

JOHN TURNOUGH.

Harrington-Street,

July 9th, 1788.

17 AP 66

I N D E X.



## I N D E X.

	Page.
An Address on the Installation of a Provincial Grand Master - - -	27
Anthem composed for the Ceremony of laying the Foundation Stone of Free-Masons Hall - - - -	77
Anthem sung at the Dedication of ditto - - - -	83
Antient Masons - - -	110
A short Charge to be given to a new- admitted Brother, as delivered at the Sea Captains' Lodge -	124
Charge on Masonry, delivered on St. John's Day - - -	1
Charge at the Initiation of a Free- Mason - - -	12
Charge on Charity - - -	21
Ditto for the Behaviour of Masons	34
Ditto delivered at a quarterly Com- munication - - -	102
Ceremony of Consecration -	43
Ditto of Installation -	44
Ditto observed at Funerals -	53
Ditto at laying the Foundation Stone of Public Structures -	69
A 3	Ceremony

	Page.
Ceremony at laying the Foundation	
Stone of Free-Masons' Hall	75
Ceremony at the Dedication of Free-	
Masons' Hall	79
Collection of Anthems, Odes & Songs	163
Description of Solomon's Temple	120
Funeral Service	57
Free-Masons' Hall	72
General Objections against Free-Ma-	
sonry answered	65
Hymn	161
Laws for the Government of the Lodge	33
Manner of constituting a Lodge	39
Masonic Hymn	162
Ode composed for the Dedication of	
Free-Masons' Hall	84
Oration on Masonry delivered at ditto	87
Ditto pronounced at Brunswick, by	
the Comte de Toloda, at the Ini-	
tiation of his Son	117
Officers of the Grand Lodge	261
Provincial Grand Masters	262
Prayer to be used at the opening of a	
Lodge	32
Ditto at the closing of a Lodge	33
Ditto at the Initiation of a Candidate	36
Prologues and Epilogues	133
Rules and Orders of the Sea Captains'	
Lodge	126
Remarkable	

	Page.
Remarkable Occurrences in Masonry	264
To Masons in general - -	37
To Masters of Lodges - -	32
York Masons - -	115

## *PROLOGUES and EPILOGUES.*

As lately, Brethren, from the Lodge I came - -	150
By Desire of the Captains' Lodge	137
Colin Macleod you see again appears	158
Excuse me Sir, I'll not be held, go to	147
Ladies perhaps you've heard of Gy- ges' Ring - -	145
Nay, but my dear good Brother, why so nice - -	142
Tho' Slander follows, wheresoe'er I go	133
Thro' many an Age amid the Shock of Arms - -	154
The mighty Conq'rors who aspire to Fame - - -	157
Ye who possess that Secret, which to gain - -	152

## *S O N G S.*

Arise and blow thy Trumpet Fame	188
Assist me ye fair tuneful Nine -	219
Attend	

	Page.
Attend loving Brethren and to me give	
Ear                   -                   -	236
A Masons Daughter fair and young	249
Come let us prepare                   -                   -	176
Come are you prepar'd                   -                   -	192
Come, come, my Brethren dear	201
Come follow, follow me                   -	204
Come, now, lov'd loving Brothers	217
Come Boys, let us more Liquor get	218
Come fill up a Bumper and let it go round                   -                   -	244
'Ere God the Universe began	186
From henceforth ever sing                   -	171
Fidelity once had a Fancy to rove	196
From the Depths let us raise                   -	232
Grant us kind Heaven what we request	163
Glorious Craft which fires the Mind	180
Genius of Masonry descend                   -	183
Hail Masonry thou Craft divine	173
Hail to the Craft, at whose serene Command                   -                   -	167
Hail Secret Art by Heaven design'd	189
How happy a Mason whose Bosom still flows                   -                   -	205
Hail Masonry divine                   -	231
<i>Hail Secret Art by Heaven design'd</i>	246
I at the Captains Lodge one Night	180
In Masonry we read of an antient old King                   -                   -	256
	King



[ ix ]

	Page.
King Solomon, that wise Projector	210
Let Masonry be now my Theme	170
Let Masons Fame resound -	199
Let Masonry from Pole to Pole	247
Let Masons be merry each Night, when they meet - -	ib.
Let worthy Brethren all combine	250
Oh! Masonry, our Hearts inspire	164
On you who Masonry despise	175
On, on, my dear Brethren, pursue the great Lecture - -	178
Once I was blind and could not see	239
Of all the Places in the Town	251
Pray lend me your Ears, my dear Brethren awhile -	221
Some Folks have with curious imper- tinance strove - -	181
'Tis Masonry unites Mankind	193
The curious Vulgar could never de- vise - -	194
To the Science that Virtue and Art do maintain - -	214
To Masonry your Voices raise	241
Unite, unite, your Voices raise	191
Wake the Lute and quiv'ring Strings	165
We sing of Masons antient Fame	168
We have no idle Prating -	187
We Brethren Free-Masons, let's mark the great Name - -	198
When	



	Page.
When the Sun from the East first fa-	
lutes mortal Eyes -	202
With Plumb, Level, and Square, to	
work let's prepare -	206
When a Lodge just and perfect, is	
form'd all aright -	212
Whilst some sing of Love, and its	
powerful Flame - -	226
With Harmony and flowing Wine	228
When Earth's Foundation first was laid	229
When first a Mason I was made	235
When a Lodge of Free-Masons	242
When the Deity's Word -	245
With cordial Hearts let's drink a	
Health - -	252
Ye Brethren of the modern Craft	172
You People who laugh at Masons	
draw near - - -	184
Ye thrice happy few, whose Hearts	
have been true -	208
Ye antient Sons of Tyre -	230
Ye Sons of great Science, impatient	
to learn - -	254

*End of the Index.*

17-AP 66

A CHARGE



A  
GENERAL CHARGE,  
O N  
MASONARY.

*Delivered on St. JOHN's Day.*

---

BRETHREN,

**B** EING this Day, by your Choice, exalted into this Chair, it is the fervent Wish of my Heart to render myself as little undeserving as possible of the distinguish'd Honour; many important Duties has a Master of a Lodge to perform; and though I despair performing all of them as I ought, yet I shall always endeavour to do so; and therefore hope that some Indulgence will be due to the Rectitude of my Intentions, even when I fall into Error,---To give Instruction is one of the Duties of a Master; I do not, however, presume, Brethren, to give Instruction to *you*, yet I think it incumbent upon me, at this Festival,---I think my Office requires it of me, to consider the Nature of

our Institution (the more we consider it, the more we shall admire it) and to remind you of those Duties it prescribes; those Duties are very serious and important, and have this Day, I doubt not, been expatiated upon in many Places, by Reverend Brethren in the solemn Temple.

I speak to a most respectable Assembly; I speak to Men of enlarged Understandings, and liberal Educations; but I speak to those with whom I am connected by the most affectionate Ties;---I speak to my Brethren; they will make every Allowance which can be expected from fraternal Affection, and that Thought will give me Resolution.

Our Order instructs us in our Duty to the great Artificer of the Universe; directs us to behave as becomes Creatures to their Creator; to be satisfied with his Dispensations, and always to rely upon *him* whose *Wisdom* cannot *mistake* our Happiness, whose *Goodness* cannot *contradict* it.

It directs us to be peaceable Subjects, to give no Umbrage to the Civil Powers, and never to be concern'd in Plots and Conspiracies against the Well-being of the Nation; and as political Matters have sown the Seeds of Discord amongst the nearest Relations, and most intimate Friends, *we* are wisely enjoin'd in our Assemblies, never to speak of them.

It instructs us in our Duty to our Neighbour; teaches us to injure him in none of his Connections, and in all our Dealings with him to act with Justice  
and

and Impartiality.---It discourages Defamation;-- It bids us not to circulate any Whisper of Infamy, improve any Hint of Suspicion, or publish any Failure of Conduct.---It orders us to be faithful to our Trusts; to deceive not him who relieth upon us; to be above the Meanness of Dissimulation; to let the Words of our Mouths be the Thoughts of our Hearts, and whatsoever we promise, religiously to perform.

It teaches inviolable Secrecy; bids us to the Unenlighten'd never to discover our mystic Rites, or betray a Confidence a Brother has placed in us.--- It warms our Hearts with true Philanthropy,--- with that Philanthropy, which directs us never to permit a wretched Fellow-Creature to pass by *unnoticed*,---never to pass by, till we have presented him with the Cup of Consolation, and have made him drink copious Draughts of the heart-reviving Milk of human Kindness.---It makes us Lovers of Order; stifles Enmity, Wrath, and Dissention, and nourishes Love, Peace, Friendship, and every social Virtue; it tells us to seek our Happiness in the Happiness we bestow, and to love our Neighbour as ourselves.

It informs us that we are all Children of one Father; that Man is an infirm, short-liv'd Creature, who passes away like a Shadow; that he is hastening to that Place where human Titles and Distinctions are not consider'd; where the Trappings of Pride will be taken away, and Virtue alone have

the Pre-eminence; and *thus* instructed, *we* profess, that Merit is the only proper Distinction.---We are not to vaunt ourselves upon our Riches, or our Honours, but to cloath ourselves with Humility; to condescend to Men of low Estate; to be the Friends of Merit in whatever Rank we find it.---We are connected with Men of the most indigent Circumstances, and in a Lodge, (tho' our Order deprives no Man of the Honour due to his Dignity or Character,) we rank as Brethren on a Level; and out of a Lodge, the most abject Wretch we behold, belongs to the great Fraternity of Mankind; and therefore, when it is in our Power, it is our Duty, to support the Distressed, and patronize the Neglected.

It directs us to divest ourselves of confin'd and bigotted Notions, (the Source of so many cruel Persecutions) and teaches us, that *Humanity* is the Soul of all Religion.---We never suffer any religious Disputes in our Lodges, (such Disputes tend to disturb the Tranquility of the Mind) and as Masons, we only pursue the universal Religion, the Religion of Nature. Worshippers of the God of Mercy, *we* believe that in every Nation, he that seareth *him* and worketh Righteousness, is accepted of him. --All Masons, therefore, whether Christians, Jews, or Mahometans, who violate not the Rule of Right written by the Almighty upon the Tablets of the Heart, who *do* fear him, and *work* Righteousness, *we* are to acknowledge as Brethren; and tho' we take different Roads, we are

not

not to be angry with each other on that Account ; we mean all to travel to the same Place ; we *know* that the End of our Journey is the same ; and we are all affectionately to hope to meet in the Lodge of perfect Happiness.---How lovely is an Institution fraught with Sentiments like these ; how agreeable must it be to *him* who is seated on a Throne of everlasting Mercy ; to that God who is no Respecter of Persons.

It instructs us likewise in our Duty to ourselves ; ---It teaches us to set just Bounds to our Desires ; to put a Curb upon our sensual Appetites ; to walk uprightly.

Our Order excludes Women ; not because it is unwilling we should pay a proper Regard to that lovely Sex, (the greatest, the most valuable Gift that Heaven has bestow'd upon us,) or because it imagines they would not implicitly obey the strictest Commands of Secresy ; but it knows if they were to be admitted to our Assemblies, that our Bosoms must often be inflam'd by Love ;---that Jealousy would sometimes be the Consequence ; that then we should no longer be kind Brethren, but detested Rivals, and that our harmonious Institution would by that means be annihilated:---But tho' our Order excludes Women, it does not forbid our enjoying the Pleasures of Love, but it bids us enjoy them in such a Manner as the Laws of Conscience, Society, and Temperance permit ;---It commands us for momentary Gratifications, not to destroy the



Peace of Families ; not to take away the Happiness, (a Happiness with which Grandeur and Riches are not to be compar'd) which those experience whose Hearts are united by Love,---not to profane the first and most holy Institution of Nature. - -To enjoy the Blessings sent by divine Beneficence, it tells us, is Virtue and Obedience; but it bids us avoid the Allurements of Intemperance, whose short Hours of Jollity are follow'd by tedious Days of Pain and Dejection; whose Joys turn to Madness, and lead to Diseases, and to Death.---Such are the Duties which our Order teaches us, and Masonry, (the Heavenly Genius) seems now thus to address us:

The Order I have establish'd in every Part of it shews consummate Wisdom; founded on moral and social Virtue it is supported by Strength; it is adorn'd by Beauty, for every Thing is found in it that can make Society agreeable.---In the most striking Manner, I teach you to act with Propriety in every Station of Life;---The Tools and Implements of Architecture, and every Thing about you, I have contriv'd to be most expressive Symbols to convey to you the strongest moral Truths.---Let your Improvement be proportionable to your Instruction. Be not contented with the Name only of Free Masons;---Invested with my antient and honourable Badge, be Masons indeed.---Think not that it is to be so to meet together, and to go through the Ceremonies which I have appointed; these Ceremonies in such an Order as mine are necessary,



cessary, but they are the most immaterial Part of it, and there are weightier Matters which you must not omit.---To be Masters indeed, is to put in Practice the Lessons of Wisdom which I teach you. With reverential Gratitude, therefore, chearfully worship the Eternal Providence; bow down yourselves in filial and submissive Obedience to the unerring Direction of the mighty Builder; work by his perfect Plans, and your Edifices shall be beautiful and everlasting.

I command you to love your Neighbour: stretch forth the Hand of Relief to him if he be in Necessity;---if he be in Danger, run to his Assistance; tell him the Truth if he be deceiv'd;---If he be unjustly reproach'd and neglected, comfort his Soul, and sooth it to Tranquility;---you cannot shew your Gratitude to your Creator in a more amiable Light, than in your mutual Regard for each other.

Taught as you are by me to root out bigotted Notions, have Charity for the religious Sentiments of all Mankind; nor think the Mercies of the Father of all the Families of the Earth,---of that Being whom the Heaven of Heavens cannot contain, are confined within the narrow Limits of any particular Sect or Religion.

Pride not yourselves upon your Birth, (it is of no Consequence of what Parents any Man is born, provided he be a Man of Merit) nor your Honours, (they are the Objects of Envy, and Impertinence,  
and

and must 'ere long be laid in the Dust;) nor your Riches, (they cannot gratify the Wants they create) but be meek and lowly of Heart:---I reduce all Conditions to a pleasing and rational Equality; ---Pride was not made for Man, and he that humbleth himself shall be exalted.

I am not gloomy and austere;---I am a Preacher of Morality, but not a cruel and severe one; for I strive to render it lovely to you by the Charms of Pleasures, which leave no Sting behind; by moral Music, rational Joy, and harmless Gaiety.---I bid you not to abstain from the Pleasures of Society, or the innocent Enjoyments of Love or of Wine: To abstain from them, is to frustrate the Intentions of Providence.---I enjoin you not to consecrate your Hours to Solitude:---Society is the true Sphere of human Virtue; and no Life can be pleasing to God, but what is useful to Man. On this Festival, in which well-pleased, my Sons, I see you assembled to honour me; Be happy---let no pensive Look profane the general Joy; let Sorrow cease; let none be wretched, and let Pleasure, and her Bosom Friends, attend this social Board. Pleasure (as one of my Children has elegantly expressed it,) is a Stranger to every malignant and unsocial Passion; and is formed to expand, to exhilarate, to humanize the Heart. But he is not to be met with at the Table of turbulent Festivity; he disclaims all Connections with indecency and Excess, and declines the Society of Riot roaring in the Jollity of his Heart. A Sense of the Dignity of human Nature

ture always accompanies him, and he admits not of any Thing that degrades it. Temperance and Chearfulness are his *Bosom* Friends, and at the social Board where he never refuses his Presence, these Friends are always placed on his Right Hand and on his Left; during the Time he generally addresses himself to Chearfulness, 'till Temperance demands his Attention:---On this Festival I say, be happy; but, remember *now*, and *always* remember, you are Masons, and act in such a Manner, that the Eyes of the Cenforious (ever fixed upon you) may see nothing in your Conduct worthy of Reproof; that the Tongue of the Slanderer (always ready to revile you) may be put to silence. Be Models of Virtue to Mankind---(Examples profit more than Precepts) lead uncorrupt Lives, do the Thing which is right, and speak the Truth from your Hearts; Slander not your Neighbour, and do no other Evil unto him, and let your good Actions convince the World of the Wisdom and Advantages of my Institution. Oh! my Sons!---The Unworthiness of some of those who have been initiated into my Order, but who have not made themselves acquainted with me, and who, because I am a Friend to rational Gaiety, have ignorantly thought Excesses might be indulged in, has been disgraceful to themselves, and discredited me.

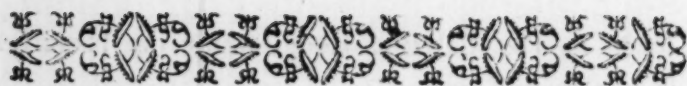
Have I any Occasion to mention Charity to the LODGE,---to that Lodge to which no Object of Distress has ever applied, without being relieved;

ed;---to that Lodge, which, catching the true Spirit of my Institution, has decreed that on the Festivals of St. John, there should always be a Collection made for charitable Purposes, and that the Master or Wardens should recommend the Propriety of it.---Whilst free from Care you are enjoying the Blessings of Providence, you forget not to raise the drooping Spirits, and exhilarate the desponding Hearts of indigent Brethren; and whilst you know one worthy Man is deprived of the *Necessaries* of Life, you cannot enjoy its *Superfluities*. Ye have passed from Death unto Life, because ye love the Brethren.---With the Chains of Benevolence and social Affection, my Sons, I link the Welfare of every Particular with that of the Whole:---The chief Foundation of my Institution is Charity;---I cry aloud to my Children, not to pass by on the other Side when they see Objects of Distress, but to go to them, and have Compassion upon them; to bind up their Wounds, pouring in Oil and Wine; to set them on their own Beasts; to carry them to a place of Safety, and take Care of them. ---I bid them weep for those who are in Trouble, ---never to see any perish for want of Cloathing, or suffer the Stranger to lodge in the Street, but to open the Door to the Traveller.---Never to cause the Eyes of the Widow to fail, or eat the Morsel by themselves alone, and the Fatherless not to be Partakers thereof. I shew them the Path which is perfumed by the Breath of Benediction, and which  
leads

leads to the Celestial Lodge where the Merciful shall obtain Mercy.

But some of my Children might have Inclination to assist the Poor in their Trouble, and not be able to do so without prejudicing themselves or their Families: Remember, my Sons, that when I direct you to be charitable, I direct you to be so as far as you can without doing Injury to yourselves or your Connections.---But Money is not the only Thing the Unfortunate stand in Need of;---Compassion points out many Resources to those who are not rich for the Relief of the Indigent; such as Consolation, Advice, Protection, &c.---The Distressed often stand in Need only of a Tongue to make known their Complaints; they often want no more than a Word they cannot speak,---a Reason they are ashamed to give,---or Entrance at the Door of a great Man, which they cannot obtain.

Ye are connected, my Sons, by sacred Ties; I warn you never to weaken, never to be forgetful of them. I have only to add, that I wish you happy. Virtue, my Sons, confers Peace of Mind *here*, and Happiness in the Regions of Immortality.



## A C H A R G E

A T T H E

## Initiation of a F R E E - M A S O N .

B R O T H E R ,

YOU are initiated into the most antient and honourable Order of Free and Accepted Masons; ---an Order against which, I doubt not, you have often seen Ridicule point her sharpest Arrows, and Calumny pour out her most copious Torrents of Abuse: I dare say you have heard our Order represented as either wicked or trifling, and our Meetings described as the Assemblies of riotous Jollity, and destructive Intemperance, I rejoice to see that these Representations have had no ill Effect upon you,---that they have not frightened you from entering amongst us. You saw Men most renown'd for Wisdom and Honour in the Society,---saw them exert their utmost Endeavours to support its Interests in the *present*, and to extend them to *future* Times,



Times, and you knew that could never be the Case, if they had been betrayed into any Thing wicked, trifling, or ridiculous.

The Qualifications necessary to form a worthy Member of our Order are, a wise Philanthropy, pure Morality, inviolable Secrecy, and a Taste for the polite Arts.

Lycurgus, Solon, Numa, and all other political Legislators, could not make *their* Establishments durable: How wise soever their Laws might have been, they could not extend them into every Country, and every Age. As these Laws had in view only Victories and Conquests, military Violence, and the Elevation of one People above another, they could not become universal, nor agree with the Taste, the Genius, and the Interests of every Nation: PHILANTHROPY was not their Basis. The Love of Country, badly understood, and carried to an Excess, often destroyed in those warlike Republics the Love of Humanity in general. Men are not essentially distinguished by the difference of the Languages they speak, the Dresses they wear, or the Dignities with which they are invested;—The whole World is but one great Republic, of which every Nation is a Family, and every particular Person a Child: To revive and spread abroad those antient Maxims drawn from the Nature of Man, is one of the Ends of our Establishment. We wish to unite all Men of an agreeable Humour, and enlightened Understanding, not only by the



Love of the polite Arts, but still more by the great Principles of Virtue; and from such an Union, the Interest of the Fraternity becomes that of all Mankind; from such, every Nation may draw solid Knowledge, and all the Subjects of different Kingdoms may conspire without Jealousy, live without Discord, and mutually love one another without renouncing their Country.

Masonry instructs us in our Duty to the supreme Architect of the Universe,---to our Neighbours, and ourselves. It directs us to be peaceable Subjects to the Civil Powers, and never to be concerned in Plots and Conspiracies against the Well-Being of the Nation. It teaches Truth, Peace, and Concord: It bids us open our Ears to the Cries of the Unfortunate, and extend our Hands to them with the Cup of Consolation;---It unites Men of all Nations in one affectionate Band of Brotherhood; ---It shews us we are all upon a Level, and that Merit is the only just Distinction. It orders us to live within Compass, and always to act upon the Square with the World, and with one another. It is not gloomy, but chearful;---It forbids intemperance, but encourages rational Mirth, and innocent Pleasure; in short, it is a Superstructure fix'd with solid Firmness on the broad Basis of moral and social Virtue.

Sound Morality is the second Disposition required in our Society,---Let a Man's Religion, or the Mode of it, be what it will, we do not exclude him

him from the Benefits and advantages of our Order, provided he believes in the glorious Architect of Heaven and Earth, and practises the sacred Duties of Morality. We are directed to expand our Hearts with the most generous Sentiments, to root out Bigotry, and stop the cruel Hand of Persecution.---We are bid to unite with virtuous Men of the most distant Countries, and opposite Opinions, ---to unite with them in the firm and pleasing Bond of fraternal Love,---to regard them with the truest Affection.---Come then ye virtuous Jews, Mahometans, ye faithful Followers of Virtue of every Faith and every Clime; come to us, and we will, with a Brother's Arms, receive you.---You worship the Universal Lord of Nature, the bounteous Giver of all Good, in the Way you think most pleasing to him,---you practice every Duty of Morality, and *he* does not reject you;---And shall *we*?---No, come to us, and find your Friends, your Brethren. How must such Principles endear our Order to every liberal and benevolent Mind;---how universally useful do they make it, for a Mason amongst Men of every Nation may find a Friend, a Home in every Climate.

As a severe, cruel, gloomy, and unsociable Philosophy disgusts Men with Virtue, we are desirous of rendering it amiable by the Allurements of innocent Pleasures, agreeable Music, pure Joy, and rational Gaiety.---Our Sentiments are not what the profane World and ignorant Vulgar imagine them to be:---All the Vices of the Heart are ban-

nished from them, as well as Irreligion and Libertinism, Excess, and Debauchery.

Here the Love of all good Designs is strengthen'd,

Here,---Friendship on Wing ethereal flying round,  
 Stretches her Arm to bless the hallow'd Ground.  
 Humanity well pleas'd here takes her Stand,  
 Holding her Daughter Pity in her Hand :  
 Here Charity, which sooths the Widow's Sigh,  
 And wipes the Dew Drop from the Orphan's Eye.  
 Here stands Benevolence, whose large Embrace,  
 Uncircumscrib'd, takes in the Human Race ;  
 She sees each narrow Tie, each private End  
 Indignant,-- Virtue's universal Friend.  
 Scorning each frantic Zealot, bigot Tool,  
 She stamps on Masons Breasts her golden Rule.

Prol. by Desire of the Lodge.

We banish from our Lodges every Dispute which may tend to alter the Tranquility of the Mind, and Gentleness of the Manners; or to destroy those Sentiments of Friendship, and that perfect Harmony to be found only in the retrenching all indecent Excesses, and discordant Passions.

The Obligations, Brother, that the Order lays upon you are, to protect your Brethren by your Authority,---to enlighten them by your Understanding,---to edify them by your Virtues,---to sacrifice every personal Resentment, and diligently to seek for every Thing which will best contribute to the Peace, Concord, and Credit of the Society ---

How

How is it that I have neglected to mention to you the Necessity of assisting your Brethren in their Distresses. This is the first of all your Obligations; let your Heart, therefore, be always ready to commiserate Distress,---your Hand ever open to relieve it: Drop Balm upon the Wounds Affliction has made, and bind up the Hearts which Sorrow has broken, and thus experience the exalted Happiness of communicating Happiness to others

We have Secrets amongst us; some of them have been entrusted to you: These compose a Language sometimes mute, and sometimes very eloquent, to be communicated at the greatest Distance, and to know our Brethren by, let their Country or their Language be what it will.

What has scarcely happened to any other Society, has happened to ours: Our Lodges have been established in, and are now spread over, all polite Nations, and yet, amongst so great a Multitude of Men, no Brother has ever yet betrayed our Secrets: Dispositions the most volatile, the most indiscreet, and the least trained up to Secrecy, learn this great Science as soon as they enter amongst us. So great an Empire over the Mind has the Idea of Brotherly Union! This inviolable Secrecy powerfully contributes to link together the Subjects of different Kingdoms, and to facilitate, and render mutual between them, the Communication of Benefits; We have many Examples of it in the Annals of our Order: Brethren travelling over the various Countries of Europe, and finding themselves distressed,

have made themselves known to our Lodges, and immediately have they received all necessary Assistance; [ \* And you, Brother, should your Country demand your Services in Foreign Wars, and Captivity should be your Portion, you may find affectionate Brethren, where others would only find bitter Enemies.] We are connected by solemn Promises; if any one should fail in the solemn Promises which connect us, you know, Brethren, that there is no greater Punishment than the Remorse of Conscience, the Infamy of Perfidy, and the Exclusion from our Society.

The famous Feasts of Ceres at Eleusis, of Isis in Egypt, of Minerva at Athens, of Urania amongst the Phenicians, and of Diana in Scythia, had some Relation to our Solemnities: Mysteries were celebrated in them, in which many Vestiges of the ancient Religion of Noah and the Patriarchs are to be met with: They finished by repasts and Libations, but without the Excesses, Debaucheries, and Intemperance, which the Pagans by Degrees fell into. The Source of all these Infamies, was the Admission of Persons of both Sexes to their nocturnal Assemblies contrary to their primitive Institution. It is to prevent such Abuses that Women are excluded from our Order. It is not that we do not pay a natural and due Regard to that most beautiful Part of the Creation, or that we are unjust enough to  
look

---

\* Addressed to a Brother who had a Commission in the Army.

look upon them as incapable of Secrecy, but, because their Presence might insensibly alter the Purity of our Maxims, and our Manners; we are afraid (not groundless are our Fears) that Love would enter with them, and draw us to his flowery tempting Paths, where Jealousy too often would diffuse his Venom through our Hearts, and from affectionate Brethren, transform us into implacable Rivals,

The fourth Qualification necessary to enter into our Order, is a Taste for useful Sciences, and liberal Arts of every Kind: These improve the Heart as much as the Understanding; moderate the selfish Affections; sweeten and harmonize the Temper, and better fit Men for social Happiness, that Happiness which Free Masonry most zealously endeavours to promote.

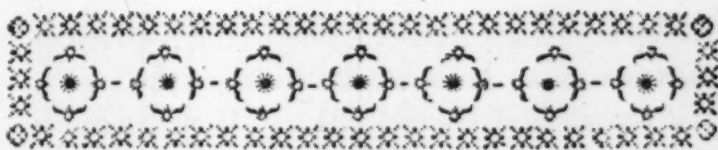
The Name of Free-Mason ought not then to be taken in a literal, gross, and material Sense, as if we were simple Workmen in Stone and Marble, We do not consecrate our Talents and our Riches to the Construction of external Temples, but enlighten, edify, and protect the living Temples of the Most High.

Thus, Brother, have I given you some Account of Masonry, and the Qualifications necessary to make a worthy Member of it; by which you see it is not a ridiculous and trifling, but a very serious and important Institution ;-- an Institution founded on the most exalted Principles of moral and social Virtue. May you, Brother, and may all of us,  
 ever



ever keep in View its noble and real Design, and catch the Spirit of it,---May it be our Glory to practice the Duties it prescribes,---Moral Architects as we are, may we build Temples for every Virtue; Prisons and Dungeons for Vice, Indecency, and Immorality,---May we be disposed to every humane and friendly Office, ever ready to pour Wine and Oil into the Wounds of our distressed Brethren, and gently bind them up, ('tis one of the principal Ends of our Institution) so that when those who speak evil or lightly of us behold our Conduct and see by our Means, the Hungry fed: the Naked cloath'd, the Sick sustain'd and cherish'd,---shall see our Light so usefully shine,---their evil Speaking may be silenced, their foolish Prejudices remov'd, and they may be convinc'd that Masonry is a useful and venerable Structure, supported by the great and everlasting Pillars of Wisdom, Strength, and Beauty.





## One of the Bye Laws of the LODGE, directs,

“ THAT the Master of the Lodge, or one of the War-  
 “ dens, by his Order, do take a proper Opportunity  
 “ soon after Dinner, on every *St. John's Day*, to  
 “ recommend to the Members, and visiting Brethren  
 “ present, a voluntary Contribution towards increasing  
 “ the Fund for Charity, and that a Collection be ac-  
 “ cordingly made by the Treasurer for that Purpose.

In consequence of which Law

The following CHARGE was deliver'd  
 on the Feast of *ST. JOHN the Evangelist*.

BRETHREN,

THE Propriety of now making a Collection  
 for charitable Purposes, has been so fully ex-  
 plained to you by our Right Worshipful Master,  
 that it becomes unnecessary to say any Thing far-  
 ther upon the Subject: As he has, however, been  
 pleased to call upon me, I must, (tho' I too sensibly  
 feel how incapable I am properly, to acquit myself  
 before so respectable an Assembly) I must, in obedi-  
 ence to him, say something upon it;--I must now  
 rise

rise up as the Advocate of Charity : But is there any Occasion for an Advocate of Charity to you ?---Are you not all Masons, the Sons of Mercy, and does not Charity herself within your Breasts for ever pathetically plead her own Cause ? does she not tell you to look upon the whole World as one Family ; every Individual of which cemented with the rest, and has a just Claim to Friendship and Regard ?—That the *Divine Artificer* has thus cemented you for the Preservation of Harmony in the System of Things which his unerring Wisdom has thought fit to establish ?—That it is not to your own immediate Endeavours to which you are indebted for what you enjoy ?—That the Diligence by which you have acquired, or the Genius by which you have commanded, the Goods of Fortune were given to you by the *Supreme Benevolence* ; and given not as Emoluments to yourselves only, or only to be employed for your own Advantage ?—That he is the *common Father of All* ? That he regards the whole Species as his Children, nor excludes the meanest from his paternal Care ? That his Mercies (however partially they may *seem* to be bestowed) are not given for the Advantage of a *few*, but of the *Whole* ? If he shou'd, therefore, have dealt more favourably with you than with thousands around you, equally the Work of his Hands, and who have the same Claim to his Beneficence, look upon yourselves as the happy Agents employed by him for distributing his Goodness to others ;—shew, by your Love of *Man*, your Gratitude to *God* ; be truly thankful, and obey his Precepts,—He has commanded you to deal

deal your Bread to the Hungry ; to bring the Poor that are cast out into your House ; when you see the Naked to cover them, and not to hide yourselves from your own Flesh.—“ Ye are only the Stewards of his unlimited Bounty, and are, therefore,” to look upon every human Creature ; “ whatever has the Character of a Man, and wears the same Image of God that you do,” as truly your Brethren, as possess’d of a Title to some Part of your Abundance,—as having a just Claim to your Kindness.

When Charity has thus prepared you, Compassion easily finds a Way to your Hearts, and your Ears are open to the Cries of the Unfortunate, to the sad Story of the Fatherless, and of him that hath no Helper. She now leads you to the sordid Huts of cheerless Poverty,—the Inhabitants of which were born to no Inheritance but Wretchedness and Trouble : She there shews you Groups of miserable Mortals, some destitute of proper Cloathing, some groaning on the Bed of Sickness ; and *All* eating the bitter Bread, and drinking the nauseous Waters of Affliction. She then bids you carry to them (say, does she not ?) the Medicine of kind Consolation ;—bids you cherish and sustain them ; directs you to take the tatter’d Weed from their cold wintry Limbs, and in its Place put on a warmer Raiment : She bids you pour some cordial Drops into their Cup, and liberally (if liberally you can) to bestow upon them more palatable, more invigorating Sustenance.

She now conducts you to a gloomy Cell ; and bids you behold a sorrowful and disconsolate Being,  
the

the wretched Inhabitant of it; Prosperity, (says she) once smiled upon *him*, and then his Eye was never turn'd away from any Fellow-Mortal that wanted his Assistance,—his Hand was never shut against him. As far as he was able he poured Comfort into the Hearts of those whom Misery had bruise'd; was a Father to the Fatherless, and instead of a Husband unto their Mother: Education has refin'd his Sentiments, and given him a quicker Sense of feeling Pain: “He has known the luscious Sweets of Plenty, has slept each Night with soft Content about his Head, and never wak'd but to a joyful Morning.” Alas, how chang'd! Misfortune has dragg'd him down to what you now behold him; see her torturing Arrow in his Breast; see near him ghastly Poverty. Oh! quickly try, with gentle Hand, to draw the Arrow out, pour the healing Balm into the Wound, drive away the meagre Fiend, hush all his Complaints, and speak Comfort to his despairing Soul:—You do as she dictates; (True Masons always do as Charity directs) and you, ye generous Philanthropists, you find the Blessing of a Fellow-Creature that was ready to perish come upon you. By inspiring Gladness into a Heart oppress'd with Want, you receive the most rapturous, tho' the most durable Pleasures of which the Heart is capable. Such Pleasures you have often felt,—you feel them now; for they are of a Nature so refin'd and pure, that they burn without consuming: So thoroughly sensible are you of the Satisfaction which arises from  
doing

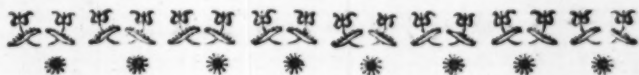
doing Good, so well you know that the best Way of enlarging human Happiness is by communicating it to others, so truly are you Masons, that you have always a Tear of Tenderneſs ready to ſhed over the Unfortunate, are always eager to do kind Offices ;—your Hands are never ſhut when Benevolence commands them to be open'd ; they will not now be ſhut ; ſhe orders a Collection for charitable Purpoſes, and you will each throw in your Mites to encrease it. On this Feſtival, dedicated to rational Joy (on which our Profeſſion bids us aſſemble to uſe the good Things of Life, without abuſing them ;—on which we are directed to be wiſely gay, but not one Moment to forget thoſe Leſſons of Temperance, Decency, Harmony, and good Decorum, which we have been ſo often taught ; not to forget that the Eyes of the Cenſorious are upon us, and therefore for the Honour of Maſonry, for our own Honour, are carefully to avoid whatever is in itſelf improper,—whatever even has the Appearance of Impropriety.) On this Feſtival, I ſay, whiſt you are in Plenty, regaling and enjoying the Bleſſings ſent you by the beneficent Parent of the Univerſe, you will not be deaf to the pathetic Voice of Compaſſion, or divelt yourſelves of benevolent Thoughts and ſocial Affections,—will not ſhut out from your Minds the Calamities of diſtreſſed Brethren, to whom a Morſel of Bread is wanting, nor forget your Obligations as Men, your Obligations as Maſons, to relieve them.—In the Houſe of Feaſting you will gladly enter into any Plan calculated for that Purpoſe, and after you have

afforded the Children of Misfortune such Consolation as *Prudence* directs, you will enjoy the Pleasures presented to you with greater Relish.—I say as *Prudence* directs, because you are not under such Obligations to Liberality that nothing will excuse from it: Masonry tells you Charity must be preceded by Justice; and unless a distressed Brother's Calamities call for instant Assistance, you must not when Humanity prompts you to bestow Bounties, or others call upon you to do so, you must not be unmindful of those whom Nature has more immediately connected to you;—you must not forget the Debts that are due to others. The Man who loves his Fellow-Creatures,—who sympathizes in all their Miseries, and who anxiously wishes it was in his Power to relieve them, tho' his Circumstances allow him to give no pecuniary Assistance, is very charitable; whilst the Rich, destitute of a proper Temper of Mind, may give large Sums without being so at all.—If you cannot give Alms to the Necessitous, you may recommend them to those who can;—you may bestow upon them the Balm of Pity, may drop a Tear over their Misfortunes, and in some Thing or other be serviceable to them, and in whatever way you contribute your Mites, Charity with Pleasure will accept of them: She will only consider the Principles by which you were influenced, and if *these* were proper, she will tell you, you have done your Duty; that you have *her* Applause; and that, in due Time you will plenteously gather the happy Fruits of your Benevolence. Whatever Collection is now made will be religiously appropriated to the Purposes for which



which you design it; industrious, but unfortunate Brethren, and not the Idle and dissolute, will be Partakers of it: Some Part of it will go to the Dwellings of Poverty and Disease, *there* to procure Bread for the Hungry, and Medicines for the Sick; and some Part of it will rejoice the Hearts of the Aged,—of those whose Spirits are exhausted, and whose Arms are unbrac'd by 'Time, and who are unable to procure for themselves that Sustenance their Fulness of Days requires.

Sensible that I have now offer'd nothing, which has not often occur'd to every one of you, I beg your Pardon, Brethren, for taking up so much of your Time; and this, I doubt not, you will readily grant me, when you recollect I arose up in Obedience to the Commands of our Right Worshipful Master, and remember that I am your Brother,



## A N A D D R E S S

ON THE INSTALLATION

*Of a Provincial Grand Master.*

By BROTHER P——.

**T**O see a Provincial Grand Master for the County of Lancaster, has long, Right Worshipful, been the earnest Wish of the zealous and worthy Mem-

bers of our Order in this Country: They were well persuaded that such an Officer would increase its Interests, and promote its Prosperity; they saw a thousand Advantages which would be the Consequence of such a one, and anxiously looked round them to find a Brother proper to be entrusted with the great and necessary Powers that high Office would convey to him.—They wished to find one illustrious by Birth, by Rank, and by Fortune, whose Mind had received all the Improvements of a learned and polite Education, and above all, who had the Prosperity of Masonry at Heart, and who was willing to exert his best Endeavours to promote its useful and extensive Principles.—Their warmest Wishes, Right Worshipful, are fully gratified;—what they have so long, so earnestly desired, they have found in you, Sir, and their Hearts are now sensible of the highest Joy at the pleasing Prospect of having you for their Patron.

I am desired, Right Worshipful, to install you into your high Office, and, though I wish this Honour had fallen to the Lot of a Brother, better informed in Matters of this Sort, and more equal to the Task, I cannot but confess it is grateful to me.

Give me Leave, Sir, to seat you in this Chair, and to invest you with this Badge of your Office:—*This* will silently admonish you always to do Justice to the Cause of Masonry,—to consult, as the exalted Rank you now hold amongst us demands  
of

of you, and to promote, its real Interests. It will instruct you to infuse into the many Lodges, of which you are now the Head, the true Spirit of our Order; the Philanthropy, the Charity, the brotherly Affection it so strongly inculcates: It will order you to make wise Regulations for the good Government of the Fraternity, to give due Commendation to the worthy Members of it, to rebuke those who act contrary to its Laws, who, instead of promoting Harmony, sow the Seeds of Discord, and are actuated by a Spirit of unjust Opposition, a Spirit which the Principles of Masonry ought ever to check; and it will direct you, Right Worshipful, to fix indelible Marks of Infamy and Reproach upon *those* whole Lives are a Disgrace to this, and every other Society.

To you, Right Worshipful, I now deliver this Emblem of that Power with which you are now invested; always make Use of it (indeed I have no Doubt, Sir, but you always will) for the Good of our benevolent Institution, and let us all look up to *you*, as to our Guardian Angel.

I now present to you, Right Worshipful, that Piece of Divine Furniture so essential to our Craft. In those sacred Writings are to be found the sublime Parts of our antient Mystery; in them are most strongly portray'd the social and moral Duties, without which no Man can be a Mason. These Writings you will, doubtless, direct your Lodges carefully to read, to consult, and to study,

I next, Sir, deliver to you those Tools of operative Masonry, which are to Free and Accepted Masters the most expressive Symbols.—*These* will direct you, Right Worshipful, to reduce all rude Matter into proper Form,—to bring to due Subjection (should human Frailty render it necessary) the jarring and irregular Passions of your Lodges, and to circumscribe them by Harmony, Order, and good Decorum.

And lastly, Sir, I present to you the Book of Constitutions, in which are contained the Rules and Orders made at different Periods for the good Government of the Society; in which those Charges are to be met with, which shew its Nature, its Wisdom, and its Utility.—This Book, Right Worshipful, you will, without Doubt, direct your Lodges to make themselves well acquainted with; —to endeavour to elucidate such Passages as seem obscure; to endeavour to throw upon Masonry that Brightness it deserves, and to make it, in all its Parts, worthy the Attention of Men the most penetrating and judicious.

The Society, Sir, over which in this Country you now preside, is formed upon a more benevolent Plan than any other. In those Regions which have been peculiarly favoured with the LIGHT WHICH CAME FROM HEAVEN it is possible that there may be some unhappy Persons whose Minds may not be sensible of its Brightness, and who, therefore, do not receive its salutary Influence.—

Should

Should it be so, you know, Right Worshipful, *we* should not on that Account shut against them the Door of Masonry ; where *Benevolence* for ever stands to open it to all the Virtuous of the human Race.— Permit me, Sir, one Moment to consider the Advantages of our Institution in this Respect only.— From some Cause (we leave the Searcher of Hearts alone to judge of it) they cannot become Members of *one* Society ; they come to *us*, the Professors of an Order which teaches that “ Happiness and true Philosophy are of the social and the smiling Kind,” they come to us, who, without Austerity and Gloom, recommend to them the strongest Lessons of moral and social Virtue, and endeavour to engrave upon their Hearts the Necessity of visiting the Fatherless and the Widow, of keeping themselves unspotted from the World, and doing to their Fellow-Mortals all the Good in their Power. Are not such likely to become more happy in themselves, and better Members of Society than if they had had no such Connection ? Forgive my Digression, Sir ; I have a Heart that expands with Kindness for the whole human Race, and I am beyond Measure transported when I see any Scheme, which can in the least contribute to their Felicity.

You are now, Right Worshipful, at the Head of an Order which is calculated to unite Men by the Cement of true Friendship,—to extend Benevolence, and promote Virtue ; and give me Leave to say that the Honour you possess is not unworthy a Man  
of

of the highest Rank, or most distinguished Abilities. Permit me likewise to say, Sir, that now you have begun the Work, you ought with unremitting Ardor to pursue it; for, by so doing, you may be of the greatest Benefit to one of the most liberal Institutions upon Earth. Long may you enjoy your exalted Station; long may you enjoy the Wishes of your affectionate Lodges for your Prosperity; and may we, Brethren, like true Masons, always pay due Submission to the Powers that be; and always strive, by Well-doing, to put to silence the Ignorance of foolish and unenlightened Men.—As Free, but not using our Liberty for a Cloak of Maliciousness, but as the Servants of God and true Professors of Masonry.—Honour all Men to whom Honour is due; Fear God; Love the Brotherhood.



## TO MASTERS of LODGES.

To open and close the Lodge with a Prayer, has a pleasing Effect, and should never be omitted. The following, or any similar Form, may be made Use of.

A PRAYER to be used *at the Opening of the Lodge.*

**M**AY the Smiles of our SUPREME GRAND MASTER be upon this our Meeting. May it be begun, continued, and ended, with Order, Harmony, and Brotherly Love. Amen.

A PRAYER



A PRAYER to be used *at the Closing of the Lodge.*

**M**AY the Blessing of the UNIVERSAL PARENT be upon us, and all our Brethren. May we be cemented by true Affection, and practice *out* of the Lodge those moral and social Virtues which we have been taught in it. Amen.

When the Lodge is opened the Senior Warden should read the following Laws for the Government of it.

**Y**OU are to salute one another in a courteous Manner, agreeable to the Forms established amongst Masons; you are freely to give mutual Instruction as shall be thought necessary or expedient, not being over-seen or over heard, without encroaching upon each other, or derogating from that Respect which is due to any Gentleman, were he not a Mason; for though as Masons we rank as Brethren on a Level, yet Masonry deprives no Man of the Honour due to his Rank or Character, but rather adds to his Honour, especially if he has deserved well of the Fraternity, who always render Honour to whom it is due, and avoid ill Manners.

No private Committees are to be allowed, or separate Conversations encouraged; the Master or Wardens are not to be interrupted, or any Brother speaking to the Master; but the Brethren are to observe due Decorum, and under no Pretence to use  
any

any unbecoming Language, but pay a proper Deference and respect to the presiding Officers.

These Laws are to be strictly observed, that Harmony may be preserved, and the Business of the Lodge be carried on with Order and Regularity.



### Charge *for the* Behaviour

O F

# M A S O N S,

To be read when the Lodge is closed.

‘ BRETHREN,

‘ **T**HE Lodge being now closed, you may a-  
 ‘ muse yourselves with rational Gaiety,  
 ‘ but you must be peculiarly watchful not to run  
 ‘ into Excess.—Masonry commands us to force  
 ‘ no Brother to do any Thing contrary to his Inclination,  
 ‘ to offend him neither by Actions or by  
 ‘ Words; you will, therefore, permit him to act  
 ‘ as is agreeable to himself, and make him as happy  
 ‘ as you can.—Indecent or immoral Discourse is un-  
 ‘ becoming a Mason, and you must always avoid  
 ‘ it.

‘ At home and abroad shew you have improved  
 ‘ by the Lessons you have *here* been taught; shew  
 ‘ ourselves

' yourselves fonder Lovers of Wisdom, and more  
 ' strict Observers of Morality.—It is needless to  
 ' warn you to be so cautious in your Words and Ac-  
 ' tions as not to give the most acute and prying  
 ' Stranger the least Opportunity of discovering  
 ' what is not proper to be intimated; or, against  
 ' disclosing the private Transactions of our differ-  
 ' ent Assemblies; you are all MASONS, and Ho-  
 ' nour, and the Reputation of the Society at large,  
 ' will guide your Actions.

' Irregularity and Intemperance must be for ever  
 ' avoided; they will disgrace the Society, destroy  
 ' the Peace of your Families, impair your Consti-  
 ' tutions, and make you incapable of pursuing your  
 ' necessary Business.

' Every strange Brother who applies to you as  
 ' such, examine with the utmost Caution, that you  
 ' may not be imposed upon by impudent Pretenders,  
 ' whom you are to reject with Contempt, and to  
 ' whom you must always be careful not to give any  
 ' Hints of Knowledge. Should you find *him* who  
 ' makes his Application to be a true Brother, treat  
 ' him accordingly.—If he should be in Necessity,  
 ' relieve him if it be in your Power; if it be not,  
 ' recommend him to those who can. If you can  
 ' employ him in any Business, it is your Duty to do  
 ' so; if you cannot, you are to recommend him to  
 ' be employed; but your Benevolence must never,  
 ' by exceeding the Bounds of Prudence, be injuri-  
 ' ous to your Families.—Never forget, however, to  
 ' employ

‘ employ the poor *Brother* who is good and true, to  
 ‘ any other poor Persons in the same Situation,

‘ Constantly observe, and enforce these Rules,  
 ‘ and always practice those Duties, which, in the  
 ‘ Lodge, have been so forcibly and pleasingly Re-  
 ‘ commended to you. Industriously cultivate *bro-*  
 ‘ *therly Love*, the Foundation and Cap-stone, the  
 ‘ Glory, and firm Cement of our Fraternity.—  
 ‘ Avoid Disputes and Quarrels, speak as well of a  
 ‘ Brother in his Absence as in his Presence, and  
 ‘ let Slander be unknown to you. Suffer no one  
 ‘ unreprieved to calumniate your honest Brethren,  
 ‘ but zealously defend their Characters, and do  
 ‘ them every friendly Office. Hence, the bene-  
 ‘ ficial Influence of your Order will be diffused far  
 ‘ around, and the admiring World will be Wit-  
 ‘ nesses of the happy Effects it produces.”

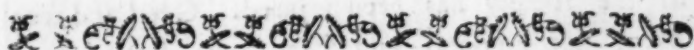


## A P R A Y E R,

Used at the INITIATION of a CANDIDATE.

**G**LORIOUS ARCHITECT OF HEAVEN AND  
 EARTH, we beseech thee to bless our present  
 Undertaking, and to grant that this our *Friend* may  
 become a faithful *Brother*, and that *he*, and all of  
 us may live as Men, duly considering the impor-  
 tant Ends for which thy Goodness has created us.  
 Give us, O God, *Wisdom* to contrive in all our  
 Doings

Doings,—*Strength* to support us under all Difficulties, and *Beauty* to adorn those Heavenly Mansions where thy Honour dwelleth : and grant that we may be firmly united by Brotherly Love, and in all our Dealings with the World may do Justice to all Men, love Mercy, and walk humbly with thee our God, and that at last an Entrance may be administered unto us into the Lodge of perfect Happiness, O great Jehovah. Amen.



## TO MASONS in GENERAL.

**T**O stretch forth your Hands to assist a Brother, whenever it is in your Power,—to be always ready to go any where to serve him,—to offer up your warmest Petitions for his Welfare, to open your Breasts and Hearts to him,—to assist him with your best Council and Advice,—to soothe the Anguish of his Soul, and betray no Confidence he reposes in you,—to support him with your Authority,—to use your utmost Endeavours to prevent him from falling,—to relieve his Wants as far as you are able, without injuring yourselves or your Families,—in short, mutually to support and assist each other, and earnestly to promote one another's Interests, are Duties (which well you know) are incumbent upon you. But do these Duties always influence your Conduct? —Are they not too often forgotten?—your worthy Brethren too frequently neglected and the Stranger prefer'd to those of your own Household? ye are connected by solemn Promises :

E

Let

Let those always be *so* remembered as to *direct* your Actions; for then, and only then, will you preserve Consciences void of Offence, and prepare that firm Cement of Utility and Affection, which Time will have no Power to destroy.

---

The Priviledges of Mafonry have been made too common; they have been bestowed upon the Worthless and the Wicked, and the Reputation of the Society has been injured. Good and true Men, not immoral and scandalous, but of good Report, ought only to be honoured with them; and every Mafon should be particularly careful to recommend none as Candidates for our Myfteries, but fuch whose Characters will answer this Description; and previous to his Initiation every Candidate ought to subscribe the following Declaration.

I A. B. do seriously declare upon my Honour, that unbiaſſed by Friends, and uninfluenced by mercenary Motives, I freely and voluntary offer myſelf a Candidate for the Myſteries of Maſonry; that I am ſolely prompted by a favourable Opinion conceived of the Inſtitution, a Deſire of Knowledge, and a ſincere Wiſh of being ſerviceable to my Fellow-Creatures; and that I will chearfully conform to all the antient eſtabliſhed Uſages and Customs of the Society. As Witneſs my Hand this

Day of

(Sign'd)

R. W.

W. C. }  
J. T. } Witneſſes.

The



The keeping late Hours on Lodge Nights, has made Families uneasy, and discredited the Society. It has been said, " Your Practices are inconsistent with those Lessons of Order, which you tell us are so constantly taught you, and therefore, how excellent soever Masonry may be in itself, as it has not Force sufficient to keep you from violating the Laws of Economy, and Regularity, it becomes to you, and to your Families, the Source of Unhappiness." —To prevent such reasonable Objections, it is the Duty of every Mason (as every one is obliged to contribute as much as is in his Power to the Credit of the Fraternity) not to continue late in the House where the Brethren assemble, but soon after the Lodge is closed, (which is always done at a seasonable Hour) to return Home.

A Conduct of this Kind would do Honour to the Professors of Masonry. and to the Order.



## The M A N N E R of CONSTITUTING a LODGE,

According to A N T I E N T U S A G E :  
With the Ceremony of CONSECRATION.

**A**NY number of Master-masons, not under seven, resolved to form themselves into a New Lodge, must apply, by Petition, to the Grand

Master, or Provincial Grand Master;\* setting forth,  
 “ That they are regular-made Masons, and present  
 “ Members of different Lodges under the Consti-  
 “ tution of England: That they have the Prospe-  
 “ rity of the Society at Heart, and are willing to  
 “ exert their best Endeavours to promote the Princi-  
 “ ples of Masonry: That, for the Conveniency of  
 “ their respective Dwellings, and other good Rea-  
 “ sons, they have agreed to form themselves into a  
 “ New Lodge, to be named —, and have nomi-  
 “ nated A. B. to be the Master, C. D. to be the  
 “ Senior Warden, and E. F. to be the Junior War-  
 “ den: That, in consequence of this Resolution,  
 “ they pray for a Warrant of Constitution, to im-  
 “ power them to assemble, and hold a regular Lodge  
 “ on the — — of every Month, at the House of  
 “ —, known by the sign of —, in —,  
 “ and then and there to make, pass, and raise Ma-  
 “ sons, according to the regular Forms of the So-  
 “ ciety, and to execute all the other Duties of the  
 “ Craft; That, the Prayer of their Petition being  
 “ granted, they will faithfully obey all the Edicts  
 “ or Commands of the Grand Master, and strictly  
 “ conform

---

\* Where there is a Provincial Grand Master appointed,  
 Applications for Warrants of Constitution, and for *all*  
*other Business* respecting Masonry, must be made to him,  
 his Deputy or Secretary, and all Contributions for the  
 General Fund of Charity, registering Fees, &c. must  
 be paid to the Treasurer, or one of the Officers of the  
 Provincial Lodge.

“ conform to all the Laws and Regulations of the  
“ Grand Lodge.”

This Petition, being properly signed and recommended by three Masters of Regular Lodges, must be delivered to the Grand Secretary ; who, on presenting it to the Deputy Grand Master, and his approving of it, will grant a Dispensation ; authorising the Brethren specified in it, to assemble as Masons for forty Days, or until such Time as a Constitution shall be granted, or that Authority be recalled.

In Consequence of this Dispensation, a Lodge may be held at the Place there specified ; and its Transactions, being properly recorded, will be equally valid, for the Time being, with those of a regular constituted Lodge.

The Petition is presented by the Deputy Grand Master to the Grand Master, who being satisfied of the Truth of the Allegations it contains, appoints a Day and Hour for constituting [and consecrating\*] this New Lodge ; and for installing the Master, Wardens, and other Officers of the same.

If the Grand Master attends, with all his Officers, the Lodge will be constituted IN AMPLE FORM ; if the Deputy Grand Master and the other Grand Officers attend, it will be constituted IN DUE FORM ;

E 3

but

---

\* This is too frequently omitted.

but if the Power is vested in any subordinate Lodge, it will only be constituted IN FORM.

On the Day and Hour appointed, the Grand Master, with his Officers, [or the Master and Officers of any private Lodge authorised by the Grand Master,] meet in a convenient Room, and being properly clothed, walk in Procession to the Lodge Room. The Lodge is opened by the Grand Master in all the Degrees of Masonry. A Prayer being repeated in due Form, and an Ode in Honour of the Society sung, the Grand Master [or Master in the Chair] is informed, " That a certain Number  
 " of Brethren then present, duly instructed in the  
 " Mysteries of Masonry, desire to be formed into a  
 " New Lodge, under his Worship's [or the Grand  
 " Master's] Patronage; that a dispensation had  
 " been granted to them, by Virtue of which autho-  
 " rity they had assembled as regular Masons; and  
 " that the Transactions of their several Meetings  
 " had been properly recorded." The Petition is then read, as is also the Dispensation, and the Warrant or Charter of Constitution, granted in consequence of it. The Minutes of all the Transactions of the New Lodge, while under Dispensation, are likewise read, and being approved, they are declared to be regular and valid. Then the Grand Master [or Master in the Chair] takes the Warrant in his Hand, and requests the Brethren of the New Lodge, to signify their Approbation or Disapprobation of the Officers nominated in the said Warrant to preside over them. This being signified accordingly

ingly an Anthem is sung, and an Oration on the Nature and Design of Masonry is delivered.



# C E R E M O N Y

## O F

### C O N S E C R A T I O N.\*

---

**T**HE Grand Master, attended by his Officers, and some dignified Clergyman, form themselves in Order round the Lodge in the Center. All devoutly kneeling, the preparatory Prayer is rehearsed. The Chaplain produces his Authority, and being properly assisted, proceeds to consecrate. Solemn Music strikes up, and the necessary Preparations are made. The first Clause of the Consecration Prayer is rehearsed, all devoutly kneeling. The Response is made, GLORY TO GOD ON HIGH. Incense is scattered over the Lodge, and the Grand Honours of Masonry are given. The Consecration Prayer is concluded, and the Response repeated, together with the Grand Honours, as before. All rising up, solemn Music is introduced, after which the Blessing is given, and the Response made as before,

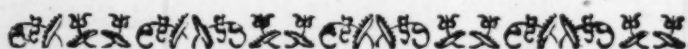
---

\* This is never to be used but when specially ordered.

fore, accompanied with the usual Honours. An Anthem is then sung, and the Brethren of the New Lodge coming forward and doing Homage, the Grand Master pronounces these Words :

‘ In this my exalted Character, and in the Name  
 ‘ of the MOST HIGH, to whom be Glory and  
 ‘ Honour, I constitute and form these good Brethren  
 ‘ into a regular Lodge of Free and Accepted Ma-  
 ‘ sons ; and God be with them.’ Amen. [Flourish  
 with Drums and Trumpets ]

The Grand Honours are once more repeated, and the Ceremony of Consecration ends.



## C E R E M O N Y

O F

## I N S T A L L A T I O N.

---

**T**HE Grand Master\* then asks his Deputy,  
 ‘ If he has examined the Master nominated  
 ‘ in the Warrant, and whether he finds him well  
 ‘ skilled

---

\*In this, and other similar Instances, where the Grand Master is specified as acting, may be understood any Master who performs the Ceremony.



‘ skilled in the noble Science and the Royal Art?’  
The Deputy answering in the Affirmative, he, by the Grand Master’s Order, takes the Candidate from among his Fellows, and presents him at the Pedestal; saying, ‘ Most Worshipful Grand Master, [or Right Worshipful, as it happens,] I present my  
‘ worthy Brother A. B. to be installed Master of  
‘ this New Lodge. I know him to be of good  
‘ Morals and of great Skill, true and trusty, and  
‘ a Lover of the whole Fraternity, wheresoever dispersed over the Face of the Earth.’

The following Charges are then read by the Grand Secretary [or acting Secretary] to the Master Elect.

‘ I. You are to be a good Man and true, and  
‘ strictly to obey the moral Law.

‘ II. You are to be a peaceable Subject, cheerfully to conform to the Laws of the Country in  
‘ which you reside.

‘ III. You are not to be concerned in Plots or  
‘ Conspiracies against Government, but submit to  
‘ the Decisions of legislative Power.

‘ IV. You are to respect the civil Magistrate, to  
‘ work diligently, live creditably, and act honourably by all Men.

‘ V. You are to obey the Rulers and Governors  
‘ of the Society, supreme and subordinate, in their  
‘ different

• different Stations, and submit to the Awards and  
• Resolutions of your Brethren.

• VI. You are to avoid private Piques and Quar-  
•rels, and guard against Intemperance and Excess.

• VII. You are to be cautious and prudent in  
• your Behaviour, courteous to your Brethren, and  
• faithful to the Lodge to which you belong.

• VIII. You are to respect your genuine Brethren,  
• and discountenance all false Pretenders.

• IX. You are to promote the general good of  
• Society, cultivate the Social Virtues, and be al-  
• ways ready to give or receive Instruction.

The Secretary then reads the following Regula-  
tions.

• I. The Grand Master for the Time being, and  
• all his Officers are to be duly Homaged, and the  
• Edicts of the Grand Lodge be strictly enforced.

• II. No alteration or innovation in the Body of  
• Masonry shall be made without the Consent of  
• the Grand Lodge first had and obtained.

• III. The Duties of the Grand Lodge are to be  
• regularly attended, and the Dignity of the So-  
• ciety supported.

• IV. No stated Lodge is to be formed without  
• leave from the Grand Master or his Deputy, or  
• any Countenance given to a Mason clandestinely  
• made in such Lodge.

• V. No

‘ V. No Mason is to be made, or Member admitted into a regular Lodge, without one Month’s previous Notice, or due enquiry into his Character.

‘ VI. No Visitors are to be received into a Lodge unless Vouchers can be produced of their having been initiated in a regular constituted Lodge, acting under the Authority of the Grand Master of England, or some other Grand Master approved by him.

‘ VII. No public Processions of Masons, cloathed with the Badges of the Order are to be countenanced without the special License of the Grand Master.

‘ These are the Laws and Regulations of the Society of Free and Accepted Masons.”

The Grand Master then addresses the Master elect in the following Manner : ‘ Do you submit to these Charges, and do you promise to support these Regulations, as Masters have done in all Ages ?’ The New Master having signified his cordial Submission, is bound to his Trust, and invested with the Badge of his Office by the Grand Master, who thus salutes him : ‘ Brother A. & B. In consequence of the Recommendation I have received of you, and your chearful Conformity to the Charges and Regulations of the Society, I appoint you Master of this New Lodge, not doubting of your Care, Skill, and Capacity.’

The

The Warrant of Constitution is then delivered over to the New Master; after which the Holy Bible, the Square and Compass, the Book of Constitutions, the Minute Book, the Hiram, the moveable Jewels, and all the Insignia of his different Officers, are separately presented to him, and the necessary Charges suitable to each, are properly delivered\*. The New Master is then conducted by the Stewards, amidst the Acclamations of the Brethren, to the Grand Master's Left Hand, where he returns his becoming Acknowledgments; to the Grand Master first, and to all the rest in their Order: After which he is saluted by the Music, with a Song suitable to the Occasion. The Members of the New Lodge next advance, pay due Homage to the Grand Master, and signify their Promise of Subjection and Obedience to their New Master, by the usual Congratulations in the different Degrees of Masonry.

The Grand Master orders the New Master to enter immediately upon the Exercise of his Office; to wit, in appointing his Wardens, whom he accordingly names. They are conducted up to the Pedestal, and presented to the Grand Master; after which the New Master proceeds to invest them with the Badges of their Offices in the following Manner:

‘ Brother C. D. I appoint you Senior Warden  
 ‘ of this Lodge; and invest you with the Ensign of  
 your

---

\* The same Ceremony and Charges attend every succeeding Installation.

‘ your Office \*. Your regular and early Attendance  
‘ I particularly request; as in my Absence you are  
‘ to govern the Lodge, and in my Presence to assist  
‘ me in the Government of it. Your Attachment  
‘ to this Lodge, joined to your Knowledge of Ma-  
‘ sonry, will, no doubt, enable you to discharge  
‘ the Duties of this important Station with Honour  
‘ and Reputation.’

‘ Brother E. F. I appoint you Junior Warden  
‘ of this Lodge; and invest you with the Badge of  
‘ your Office. To you I entrust the Examination  
‘ of Visitors, and the Introduction of Candidates.  
‘ I therefore request your regular and punctual At-  
‘ tendance on the Lodge. Your Proficiency in  
‘ Masonry, I doubt not, will qualify you to execute  
‘ faithfully the Duty you owe to your present Ap-  
‘ pointment.’

‘ Brother Wardens, you are both two good Mem-  
‘ bers of our Community, and too expert in the  
‘ Principles of Masonry, to require much Informa-  
‘ tion in the Duties of your respective Offices:  
‘ suffice it to mention, that I expect what you have  
‘ seen Praise-worthy in others, you will carefully  
‘ imitate; and what in them may have appeared  
‘ defective, you will carefully avoid. Good Order  
‘ and Regularity you must endeavour to promote.  
‘ By a due Regard to the Laws in your own Con-  
‘ duct,

F.

---

\* Here specify its moral Excellence.

‘ duct, you can only expect to enforce a due Obedi-  
‘ ence to them in that of the other Members. ’

The Wardens retire to their Seats, and the Trea-  
surer\* is next invested. The Secretary is then call-  
ed up to the Pedestal, and invested with the Jewel  
of his Office ; upon which the New Master thus  
addresses him :

‘ I appoint you, Brother G. H. Secretary of this  
‘ Lodge. It is your Province to record the Mi-  
‘ nutes, settle the Accounts, and issue out the Sum-  
‘ mons for our regular Meetings. Your good In-  
‘ clinations to Masonry will certainly induce you  
‘ to discharge this Trust with Fidelity, and in so  
‘ doing you will justly merit the Esteem and Ap-  
‘ plause of the Lodge.’

The Stewards are next called up and invested,  
and the following Charge is delivered by the New  
Master :

‘ Brother I. K. and Brother L. M. I appoint you  
‘ Stewards of the Lodge. The Duties of your Of-  
‘ fice are to introduce Visitors, and to see that they  
‘ are properly accommodated ; to collect the Quar-  
‘ terage and other Fees, and to keep an Account of  
‘ the Lodge Expences. Your regular and early  
‘ Attendance will be the best Proof you can give of  
‘ your

---

\* This Officer is not appointed by the Master, but  
elected by the Lodge.



‘ your Zeal for Masonry, and your Attachment  
‘ to this Lodge.’

The Master then appoints the Tyler, and delivers over in form the Instrument of his office; with the necessary Charge on that Occasion; after which he addresses the Members of the Lodge as follows:

‘ BRETHREN,

‘ Such is the Nature of our Constitution, that  
‘ as some must of necessity rule and teach, so others  
‘ must of course learn to submit and obey. Humi-  
‘ lity in both is therefore an essential Duty. The  
‘ Brethren I have appointed to support me in the  
‘ Government of this Lodge, I hope, are too well  
‘ acquainted with the Principles of Masonry, and  
‘ the Rules of good Breeding, to extend their  
‘ Power: and the other Members are too sensible  
‘ of the necessity of their Appointment, and of  
‘ too generous dispositions, to envy their Prefer-  
‘ ment. From the Knowledge I have of both, I  
‘ make no doubt but we shall all unite in the grand  
‘ Design of being Happy, and of communicating  
‘ Happiness.’

The Grand Master gives all the Brethren Joy of their Officers, recommends Harmony, and expresses his desire that their only contention will be a laudable Emulation in cultivating the royal Art, and the social Virtues; upon which all the New Lodge bow together, and return Thanks for the Honour of the Constitution.

The Grand Secretary proclaims the New Lodge three Times, with the Honours of Masonry. Flourish with Horns each Time.

A Song is then sung with a grand Chorus. After which the New Master proceeds to explain the Lodge.

The Grand Master orders the Lodge to be registered in the Grand Lodge Book, and the Grand Secretary to notify the same to all other regular Lodges.

A Song \* concludes the Ceremony, and the Lodge is closed with the usual Solemnities in the different Degrees, by the Grand Master and his Officers; after which they return in Procession to the Apartment from whence they came.

This is the usual Ceremony observed by regular Masons, but the Grand Officers can abridge or extend it at Pleasure.

---

\* Many of the Songs and Anthems, used upon this and other Occasions, are inserted at the End of this Book.





THE  
CEREMONY  
OBSERVED AT  
FUNERALS,

According to Antient Custom :

With the SERVICE used on those OCCASIONS.

---

**N**O Mason can be interred with the Formalities of the Order, unless by his own especial Request, communicated to the Master of the Lodge, of which he died a Member ; nor unless he had been advanced to the third Degree of Masonry.\*

The Master of the Lodge, on receiving intelligence of his Death, and being made acquainted with the Day and Hour appointed for his Funeral, is to issue his Command for summoning the Lodge ; and immediately to make Application, by the Grand Secretary, to the Deputy Grand Master, for a legal Power and Authority to attend the Procession, with

F 3

his

---

\* Foreigners and Sojourners are excepted.

his Officers, and such Brethren as he may approve of, properly Cloathed.\*

The Dispensation being obtained, the Master may invite as many Lodges as he thinks proper, and the Members of the said Lodges may accompany their Officers in form; but the whole Ceremony must be under the Direction of the Master of the Lodge to which the Deceased belonged; and he, and his Officers, must be duly honoured and cheerfully obeyed on the Occasion.

All the Brethren, who walk in Procession, should observe, as much as possible, an Uniformity in their Dress. Decent Mourning, with white Stockings, Gloves, and Aprons, is most suitable and becoming. No Person ought to be distinguished with a Jewel, unless he is an Officer of one of the Lodges invited to attend in Form, and the Officers of such Lodges should be ornamented with white Sashes and Hatbands; as also the Officers of the Lodge to whom  
the

---

\* An express Law of the grand Lodge, enacts, ' That  
' no regular Mason do attend any Funeral, or other  
' public Procession, cloathed with the Badges and Ensigns  
' of the Order; unless a Dispensation for that Purpose,  
' has been obtained from the Grand Master, or his De-  
' puty, under the Penalty of forfeiting all the Rights  
' and Privileges of the Society; and of being deprived  
' of the Benefit of the general Fund of Charity, should  
' he be reduced to Want.'

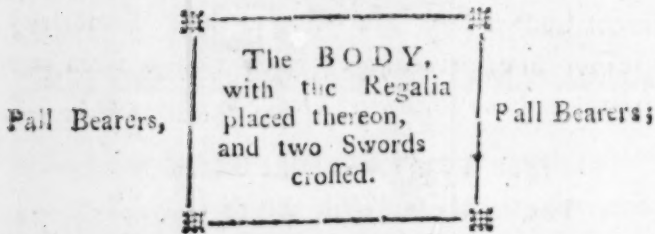
the Dispensation is granted, who should likewise be distinguished with white Rods.

In the Procession to the Place of Interment, the different Lodges rank according to their Seniority; the Junior ones preceding. Each Lodge form one Division, and the following Order is observed;

The Tyler, with his Sword;  
 The Stewards, with white Rods;  
 The Brethren out of Office, Two and Two;  
 The Secretary, with a Roll;  
 The Treasurer, with his Badge of Office;  
 Senior and Junior Wardens, Hand in Hand;  
 The Pastmaster;  
 The Master;  
 The Lodge to which the deceased Brother belonged,  
 in the following Order, all the Members having Flowers or Herbs in their Hands.  
 The Tyler;  
 The Stewards;  
 The Music [Drums muffled, and Trumpets covered];  
 The Members of the Lodge;  
 The Secretary and Treasurer;  
 The Senior and Junior Wardens;  
 The Pastmaster;  
 The Bible and Book of Constitutions on a Cushion, covered with black Cloth, carried by a Member of the Lodge;

The

The Master;  
 The Choristers, singing an Anthem;  
 The Clergyman;



Chief Mourner;  
 Assistant Mourners;  
 Two Stewards;  
 A Tyler;

One or two Lodges march, before the Procession begins, to the Church-yard, to prevent Confusion, and make the necessary Preparations. The Brethren are on no Account to desert their Ranks, or change their Places, but keep in their different Departments. When the Procession arrives at the Gate of the Church-yard, the Lodge to which the deceased Brother belonged, and all the rest of the Brethren, must halt, till the Members of the different Lodges have formed a perfect Circle round the Grave, when an Opening is made to receive them. They then march up to the Grave; and the Clergyman, and the Officers of the acting Lodge, taking their Station at the Head of the Grave, with the Choristers on each Side, and the Mourners at the Foot, the Service is rehearsed, an Anthem sung, and that particular Part of the Ceremony is concluded with  
 the



the usual Forms. In returning from the Funeral, the same Order of Procession is to be observed.

---

## THE FUNERAL SERVICE.

The Lodge is opened by the Master of the Lodge to which the Deceased belonged in the third Degree, with the usual Forms, and an Anthem is Sung. The Body being placed in the Center on a Couch, and the Coffin in which it is laid being open, the Master proceeds to the Head of the Corpse, and the Service begins.

MASTER. ' What Man is he that liveth, and  
' shall not see Death? shall he deliver his Soul from  
' the Hand of the Grave?

' Man walketh in a vain Shadow, he heapeth up  
' Riches, and cannot tell who shall gather them.

' When he dieth, he shall carry nothing away;  
' his Glory shall not descend after him.

' Naked we came into the World, and naked we  
' must return: the Lord gave, and the Lord hath  
' taken away; blessed be the Name of the Lord.

The grand Honours are then given, and certain Forms used, which cannot be here explained. Solemn Music is introduced, during which the Master strews Herbs or Flowers over the Body; and taking the SACRED ROLL in his Hand, he says,

' Let

‘ Let me die the Death of the Righteous, and let  
‘ my last End be like his.’

The Brethren answer,

‘ God is our God, for ever and ever; he will  
‘ be our Guide even unto Death.’

The Master then puts the Roll into the Chest;  
after which he says,

‘ Almighty Father, into thy Hands we commend  
‘ the Soul of our loving Brother.’

The Brethren answer three Times, giving the  
grand Honours each Time.

‘ The will of God is accomplished; so be it.’

The Master then repeats the following Prayer;

‘ Most glorious God, Author of all Good, and  
‘ Giver of all Mercy, pour down thy Blessings upon  
‘ us, and strengthen all our solemn Engagements  
‘ with the Ties of fraternal Affection. Let this  
‘ striking Instance of Mortality remind us of our  
‘ approaching Fate; and so fit and prepare us for  
‘ that awful Period, whenever it may arrive, that  
‘ after our Departure hence, in Peace and in thy  
‘ Favour, we may be received into thine everlasting  
‘ Kingdom, and there enjoy in endless Fruition, the  
‘ just Rewards of a pious and virtuous Life. Amen,

An Anthem being sung, the Master retires to the  
Pedestal, and the Coffin is shut up. An Oration  
suitable

suitable to the Occasion is then delivered; and the Master recommends Love and Unity, the Brethren join Hands, and renew to each other their pledged Vows. The Lodge is adjourned, and the Procession begins, in the Form already described, to the Church, and from thence to the Place of Interment; where the following Exhortation is given:

‘ The present Occasion presents to our View a  
 ‘ striking Instance of the Uncertainty of Life, and  
 ‘ demonstrates the Vanity of all human Pursuits.  
 ‘ As the last Offices paid to the Dead are only use-  
 ‘ ful as they are Lectures to the Living, we ought  
 ‘ to derive Instruction from them, and consider  
 ‘ every Solemnity of this Kind, as a Summons to  
 ‘ prepare for our approaching Dissolution.

‘ Notwithstanding the various Memento’s of Mor-  
 ‘ tality with which we daily meet, notwithstanding  
 ‘ we are convinced that Death has established his  
 ‘ Empire over all the Works of Nature, yet,  
 ‘ through some unaccountable Infatuation, we are  
 ‘ still apt to forget we were born to die. We go on  
 ‘ from one Design to another, add Hope to Hope,  
 ‘ and lay out Plans for the Subsistence and Employ-  
 ‘ ment of many Years, till we are suddenly alarmed  
 ‘ with the approach of Death when we least expected  
 ‘ him, and at an Hour which we had probably  
 ‘ concluded to be the Meridian of our Existence.

‘ What are all the External’s of Majesty, the  
 ‘ Pride of Wealth, or Charms of Beauty, when Na-  
 ‘ ture claims her just Debt? Let us for a Moment,  
 throw

' throw our Eyes on the last Scene, view Life stript  
 ' of her Ornaments, and exposed in her natural  
 ' Meanness, and we shall then be convinced of the  
 ' Futility of these empty Delusions. In the Grave,  
 ' all Fallacies are detected, all Ranks are levelled,  
 ' and all Distinctions are done away.

' As, therefore, Life is uncertain, and all earthly  
 ' Pursuits are vain, let us no longer postpone the  
 ' important Concern of preparing for Eternity.  
 ' Let us embrace the happy Moment while Time  
 ' and Opportunity offer, in providing with Care  
 ' against that great Change, when the transitory  
 ' Pleasures of this World can no longer delight us,  
 ' and the Reflections of a Life spent in the Exercise  
 ' of Piety and Virtue, yield the only Comfort and  
 ' Consolation.

' While we drop the sympathetic Tear over the  
 ' Grave of our deceased Friend, let Charity induce  
 ' us to throw a Veil over his Foibles, whatever they  
 ' may have been, and let us not withhold from his  
 ' Memory the Praise his Virtues may have claimed.  
 ' Suffer the Apologies of Human Nature to plead  
 ' in his Behalf. Perfection has never been attained,  
 ' and the wisest as well as the best of Men have  
 ' erred. His meritorious Actions let us imitate,  
 ' and from his Weakness derive Instruction.

' Let the Example of his Fate excite our serious  
 ' Consideration, and strengthen our Resolutions of  
 ' Amendment, lest our Expectations be also frustra-  
 ' ted, and we be hurried unprepared into the  
 Presence

• Presence of an all-wise and powerful Judge, to  
 • whom the Secrets of all Hearts are known, and  
 • from whose dread Tribunal no Culprit can escape.

• To conclude: Let us support with Propriety  
 • the Character of our Profession on every Occasion,  
 • advert to the Nature of our solemn Engagements,  
 • and supplicate the divine Grace to enable us to  
 • pursue with unwearied Affiduity the sacred Tenets  
 • of our Order. Thus we shall secure the Favour  
 • of that eternal Being whose Goodness and whose  
 • Power can know no bound; and prosecute our  
 • Journey, without dread or apprehension, to a far  
 • distant Country, from which no Traveller returns.  
 • By the Light of the Divine Countenance, we  
 • shall pass without Trembling through those gloo-  
 • my Mansions where all Things are forgotten, and  
 • at that great and tremendous Day, when arraigned  
 • at the Bar of divine Justice, Judgment shall be  
 • pronounced in our Favour, we shall receive the  
 • Reward of our Virtue, by acquiring the Possession  
 • of an immortal Inheritance, where Joy flows in  
 • one continued Stream, and no Mound can check  
 • its Course.

The following Invocations are then made by the  
 Master, and the usual Honours accompany each.

MASTER. ' May we be true and faithful, and  
 • may we live and die in Love! '

ANSWER. ' So mote it be. '

MASTER. ' May we always profess what is  
 G. ' good, '

‘ good, and may we always act agreeably to our  
‘ Profession!’

ANSWER. ‘ So mote it be.’

MASTER. ‘ May the Lord bless us, and prosper  
‘ us; and may all our good Intentions be crowned  
‘ with Success!’

ANSWER. ‘ So mote it be.’

The Secretaries then advance, and throw their  
Rolls into the Grave with the usual Forms, while  
the Master repeats with an audible Voice:

‘ Glory be to God on high, on Earth Peace, and  
‘ Good-will towards Men.’

ANSWER. ‘ So mote it be now, from henceforth,  
‘ and for evermore.’

The Master then concludes the Ceremony at the  
Grave in the following Words:

‘ From Time immemorial it has been an esta-  
‘ blished Custom among the Members of this re-  
‘ spectable Society, when requested by a Brother,  
‘ to accompany his Corpse to the Place of Inter-  
‘ ment; and there to deposit his Remains with the  
‘ usual Formalities.

‘ In conformity with this laudable Usage, and  
‘ at the special Request of our deceased Brother,  
‘ whose Memory we revere, and whose Loss we now  
‘ deplore, we are here assembled under legal Dis-  
‘ pensation,



' penfation, in the Form and Character of Mafons,  
 ' to resign his Body to the Earth from whence it  
 ' came, and to offer up the laft Tribute of our fra-  
 ' ternal Affection and Regard to his Memory;  
 ' thereby demonftrating to the World the Sincerity  
 ' of our paft Esteem, and our fteady Attachment  
 ' to the Principles of our honourable Order.

With all proper Refpect to the eftablifhed Cuftoms  
 ' of the Country in which we refide, with due  
 ' Deference to our Superiors in Church or State,  
 ' and with unlimited Good-will to all Mankind,  
 ' we here appear in the Character of our Profeflion.  
 ' —Invested with the Badges of our f acred Inftitu-  
 ' tion, we humbly implore the Bleffing of Heaven  
 ' on all our zealous Endeavours for the general good  
 ' of Society, and pray for our fteady Perfeverance  
 ' in the Principles of Piety and Virtue.

' As it has pleafed the great Creator to remove  
 ' our worthy Brother now deceafed, from the Cares  
 ' and Troubles of a tranfitory Exiftence, to a State  
 ' of eternal Duration; and thereby to weaken the  
 ' Chain by which we are linked one to another;  
 ' may this Example of the uncertainty of human  
 ' Life remind us of our approaching Fate, and may  
 ' we who f urvive him, be more ftrongly Cemented  
 ' with the Ties of Union and Friendfhip; and fo  
 ' regulate our Conduct here, by the f acred Dictates  
 ' of Truth and Wifdom. as to enjoy, in the latter  
 ' Period of Life, that f erene Tranquillity of Mind

' wh ich

‘ which ever flows from a clear and unfulfilled Con-  
 ‘ science, void of Offence.

‘ Unto the Grave we have resigned the Body of  
 ‘ our loving Friend and Brother, there to remain  
 ‘ until the general Resurrection ; in favourable Ex-  
 ‘ pectation that his immortal Soul will then partake  
 ‘ of those Joys which have been prepared for the  
 ‘ Righteous from the Beginning of the World. and  
 ‘ we earnestly pray Almighty God, of his infinite  
 ‘ Goodness, at the grand Tribunal of unbiaſſed  
 ‘ Juſtice, to extend his Mercy towards him, and all  
 ‘ of us, and to crown our Felicity with everlaſting  
 ‘ Blifs in the expanded Realms of a boundleſs  
 ‘ Eternity. This we beg, for the Honour of his  
 ‘ holy Name, to whom be Glory, now and for  
 ‘ ever. Amen.

Thus the Service ends, when the uſual Honours  
 are given, and the Proceſſion returns to the Place  
 from whence it came.

The Brethren being all arrived at the Lodge, the  
 neceſſary Duties are complied with, and the Buſi-  
 neſs of Maſonry is renewed. The *Regalia*, and  
 Ornaments of the Deceafed, if an Officer of a  
 Lodge, are returned to the Maſter in due Form,  
 and with the uſual Ceremonies ; after which the  
 Charges for regulating the Conduct of the Frater-  
 nity are rehearſed, and the Lodge is cloſed in the  
 third Degree, with a Bleſſing.

GENERAL



## GENERAL OBJECTIONS,

A G A I N S T

## F R E E - M A S O N R Y,

A N S W E R E D.

**I**T is not at all surprising that Free-Masonry which has been, through so many Ages, preserv'd by inviolable Secrefy, should be calumniated by the Ignorant and Unenlightened. Objections have been, and still continue to be, made against it; some of the Principal of which it will not be foreign to the Intention of this Work to mention.

It has been said, " That by such a numerous Society of Men, Cabals may be formed against the Peace of States, that Government may be destroyed by them, and Revolutions effected." But nothing of this Sort is to be dreaded from Masons, who are Lovers of Order, who are constantly taught to be subject to the Civil Powers, and never to be concerned in Plots or Conspiracies against the Well-Being of the Nation. Indeed the most convincing of all Proofs, that States have nothing to fear from them, is, that Kings and Rulers of Nations

are Members of the Society, and are its warmest Patrons and Protectors. No *political* Subject can be discoursed of in the Assemblies of Masons, or *religious* one agitated; which is a full Answer to another Accusation, viz. that the principal Design of their Meetings is more freely to discuss Subjects of Politics and Religion.

The *Secresy* of Free Masons has been also made an Objection. It has been urged, "If your Institution had nothing in it disgraceful to yourselves, or injurious to the World; if it really were that System of Wisdom and Virtue which you so loudly declare it to be, why do you confine the Knowledge of it to a *Few*? why do you not rather, like the *real* Friends of Mankind, make it universally known, that its Benefits may be universal?" That Secresy is a Virtue of the most important Kind, recommended in all Ages by the wisest and best of Men, cannot be contradicted; nor can it be denied, but that in all Ages there have been Societies, who have had Secrets, which they have not indiscriminately revealed, but have disclosed only to those whom they thought worthy to be associated with them. Do we not daily see *Corporations*, *secret Committees*, *Privy Councils*, &c. bind themselves to Secresy without Censure or Reproach? why then should not Free Masons enjoy the same Liberty, without incurring the most illiberal Reflections? That Free Masonry contains nothing in it disgraceful to Individuals, or injurious to the World, must be believed by every candid Person,

when

when they see its Cause zealously supported by the Benefactors of Mankind, the virtuous, the Honourable, and the Wise. Besides, the Door of Masonry is shut only to the *Unworthy*; he who believes in the glorious Architect of the Universe, and shews by his own Conduct, that he thinks the *moral Law* ought strictly to be observed, will, by *proper Application*, find it open; will be received with fraternal Affection, and be enlightened with the full Knowledge of our Mysteries.

Another Objection to Free Masonry is, “ That it is trifling and unimportant.” The ignorant *Detractor* may affirm this; The *Mason* knows it is not true. He ranks amongst his Brethren the Good, the Wise; —those whose Hearts are form’d by Virtue, and whose Understandings are of the most exalted Kind; and would *these* be the most zealous Promoters of a *foolish* Institution? or could a foolish Institution have continued to shine out for Ages with undiminished Lustre?—It must long since have been annihilated, if it had not been of the most important Nature; if its Principles had not tended to promote public and private Happiness.

Another Objection is, ‘ That Men who, before they were Free-Masons, were Lovers of Sobriety, and a domestic Life, have afterwards been intemperate, and fond of resorting to Taverns, and other Places of public Entertainment.’—If any *real* Foundation were ever given to this Objection, it must be by Men who have shut their ears to the earnest

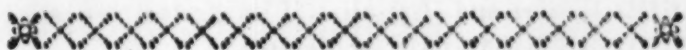
earnest and repeated Admonitions of their Order, which, though it indulges rational Gaiety, forbids in the strongest Manner, Irregularity and Intemperance.—The *Ingenuous* will not form their Opinions of any Institution from the bad Practices of a *few* of its Professors:—*They* know how prone to Error Human Nature is, and are convinced that even DIVINE DIRECTIONS will not always keep unstable Man in the Path of Virtue.

The last Objection that will be mentioned is, ‘That Women are excluded from our Order.’—An Objection, from which Calumny has taken occasion to draw Inferences the most injurious and unjust, but which, however they might have operated at a Time when the Female Mind was less enlightened than it now is, make at present no ill Impression upon that lovely Sex.—They know that the not admitting them into our Institution is not *singular*, but that they are likewise excluded from the *Priesthood*, from *Universities*, and many other *particular Societies*.—They are well convinced that none esteem and love them more than Free-Masons; and many there are, who will acknowledge to the Honour of the Order, and the Utility of its Precepts, that it has made *those* with whom *they* have been connected (what it ought to make all), more faithful Lovers, and more affectionate Husbands.

These, and all other Accusations, brought against Free-Masonry, are incapable of doing it any *real* Injury, Floods of Calumny and Ignorance may arise, and



and Storms of Opposition beat violently against it, but shall not shake it; for it is founded upon a Rock,—the immoveable Rock of Truth and Virtue, *That*, however, which must recommend it to the Unenlightened must be the good Effects it produces on the Lives of its Followers,——Let every Mason, therefore, remember that his good or bad Behaviour will not affect *his own* Reputation only, but the Reputation of the *whole Society*.



## T H E C E R E M O N Y

O B S E R V E D   A T

Laying the Foundation Stones of Public Structures.

---

**T**HIS Ceremony is conducted by the Grand Master and his Officers, assisted by the Members of the Grand Lodge. No private Member, or inferior Officer of a private Lodge, is admitted to join in the Ceremony. Provincial Grand Masters are authorised to execute this Trust, in their several Provinces, accompanied with their Officers, and the Masters and Wardens of the several Lodges under their Jurisdiction. The chief Magistrate and other Civil Officers of the Place where the Building

Building is to be erected are generally solicited to attend on the Occasion. The Ceremony is thus conducted :

At the Time appointed, the Grand Lodge is convened at some convenient Place approved by the Grand Master. An excellent Band of Martial Music is provided, and the Brethren appear, in the Insignia of the Order, elegantly Dressed, with white Gloves and Aprons. The Lodge is opened by the Grand Master, and the Rules for regulating the Procession to and from the Place where the Ceremony is to be performed are read by the Grand Secretary. The necessary Cautions being given from the Chair, the Lodge is adjourned, and the Procession begins in the following Order :

Two Tylers, with drawn Swords ;  
Music ;

Members of the Grand Lodge, Two and Two ;

A Tyler, in his Uniform ;

Past Grand Stewards ;

Grand Tyler ;

Present Grand Stewards, with white Rods ;

Secretary of the Stewards' Lodge ;

Wardens of the Stewards' Lodge ;

MASTER of the Stewards' Lodge ;

Choristers ;

Swordbearer, with the Sword of State ;

Grand Secretary, with his Bag ;

Grand Treasurer, with his Staff ;

Provincial Grand Masters ;

Past Grand Wardens ;

Past

Past Deputy Grand Masters ;

Past Grand Masters ;

Chief Magistrate of the Place ;

Grand Wardens ;

Deputy Grand Master ;

Grand Chaplain ;

The Bible, Square, and Compass on a crimson  
Velvet Cushion, carried by the Master of  
the oldest Lodge, supported by two  
Stewards with white Rods ;

GRAND MASTER ;

Two Stewards close the Procession ;

A triumphal Arch is erected at the Place where the Ceremony is to be performed, with proper Scaffolding for the Reception of the Brethren. The Procession passes through the Arch, and the Brethren repair to their Stands, while the Grand Master and his Officers take their Places on a temporary Platform covered with Carpets. The Grand Master commands Silence, and an Ode on Masonry is sung. The necessary Preparations are then made for laying the Stone, on which is engraved the Year of our Lord, and of Masonry, the Name of the reigning Sovereign, the Grand Master's Titles, &c. The Stone being raised up by Means of an Engine set up for that Purpose, the Grand Chaplain repeats a short Prayer, and the Grand Secretary, by the Grand Master's Command, places under the Stone various Sorts of Coin and Medals. Solemn Music strikes up, an Anthem is sung, and the Stone is let down into its Place and properly fixed ; up-  
on

on which the Grand Master descends to the Stone, and gives three Knocks with his Hiram, amidst the joyful Acclamations of the Spectators. The Grand Master re-ascends the Platform, and an Oration suitable to the Occasion is delivered. A voluntary Subscription is made for the Workmen, and the Sum collected is placed upon the Stone by the Grand Treasurer. A Song in Honour of Masonry concludes the Ceremony. The Procession then returns to the Place from whence it set out, the Lodge is closed by the Grand Wardens, and an elegant Entertainment is provided for the Company.



## FREE-MASONS HALL.

---

**I**T was long lamented that a Society so numerous and respectable as that of the Free and Accepted Masons, composed of Men of such high Rank and splendid Fortunes, should be obliged, when the necessary Business of Masonry called upon them to assemble, to resort to Taverns, or Halls of inferior Communities. Such Places were ill-adapted to masonic Meetings, and had, besides, the great Inconvenience of affording Calumny an Opportunity of representing them as Meetings dedicated to Feasting and Jollity, and not to Philosophy and Morality.—In other Countries, Free-Masons were seen to erect  
Buildings

Buildings for *their particular Use*, (and such only can be convenient for them) and to adorn them with the utmost Elegance and Magnificence.—Foreign Brethren, who came from all Parts to be improved in our Order, were surprized that in *England* (the Kingdom in which the Genius of Masonry so much delighted) no Edifice was erected to his Honour,—no superb and magnificent Structure was set apart for the general Assemblies of the Fraternity. His Grace HENRY SOMERSET, DUKE OF BEAUFORT, zealous for the Cause, and anxious for the Prosperity of Masonry, was uneasy that any Thing should be wanting to its Dignity or Convenience; and therefore, whilst he was Most Worshipful Grand Master of our Society, \* he proposed a Scheme for building a Hall for the Purposes of Free-Masonry only, independant of the Fund of Charity.—The Scheme was approved of, and Regulations made for the Purpose, October 29th, 1768.—Joy elated the Heart of every zealous Brother, and the Fraternity readily gave their Assistance to carry it into Execution. In the Year 1774, Ground was purchased in *Great Queen Street, Lincoln's-Inn-Fields* for the Purpose: and it must give Pleasure to every true Mason to be informed, that the Foundation Stone was laid May 1st, 1775, and the Hall dedicated to Masonry, May 23d, 1776, in

H the

---

\* Henry Somerset, Duke of Beaufort, was elected Grand Master in the Year 1767, and continued with the greatest Honour to himself, and Advantage to the Society, in that high Office, till the Year 1771.

the Presence of 160 Ladies, and 400 Brethren; at which Time, Lord Petre, our present Grand Master, (a Nobleman, whose Character in private Life is most worthy of Imitation, and who is constantly zealous in promoting the Prosperity of Masonry,) presented the Society with 200l. towards furnishing the Hall, and Rowland Holt, Esq; Deputy Grand Master with 100l. for the same Purpose; and many liberal Donations were also received from other respectable Brethren. It must likewise be acceptable to the Brethren, and to the Curious who are not of the Society, to give them the Ceremony observed at laying the Foundation Stone, and at the Dedication of Free Masons Hall, with the Anthems, and Ode composed for the Occasion; and also the Oration upon Masonry, delivered at the Dedication, by Dr. Dodd, the Grand Chaplain‡.

## C E R E -

---

‡ The Office of Grand Chaplain was revived in the Year 1775.





# C E R E M O N Y

O B S E R V E D   A T

Laying the FOUNDATION STONE

O F

FREE-MASONS HALL.

**O**N Monday the 1<sup>st</sup> of May, 1775, the Right Hon. Lord P E T R E, accompanied by his Officers and a numerous and brilliant Company of Masons, laid the Foundation Stone of Free-Masons Hall in Great Queen-Street, Lincoln's-Inn-Fields, in solemn Form. About Twelve o'Clock the Procession entered the Ground where the Hall was to be erected, in the following Order :

Two Tylers with drawn Swords ;  
 An excellent Band of Martial Music provided for  
     the Occasion ;  
 The Brethren who were not in Office, Two and  
     Two, properly cloathed ;  
 The Grand Stewards in their Regalia, with white  
     Rods, Two and Two ;  
 Provincial Grand Masters in their Regalia ;  
 Past Grand Officers properly cloathed ;

H 2

Present

Present Grand Officers with their Badges and  
Cloathing.

In this Form the Procession continued three  
Times round the Ground.—Then the present Grand  
Officers, preceded by Thomas Sanby, Esq; the  
Architect, entered a Trench, which had been cut  
for the Occasion, and proceeded to the North-East  
Corner of the Ground. The other Grand Officers  
and Brethren, with the Music, were ranged on each  
Side the Trench on Scaffolding. After a solemn  
Piece of Music had been played, the Grand Secre-  
tary read aloud the following Inscription, which  
was Engraved on a Plate, to be deposited within  
the Foundation Stone :

The Right Hon. ROBERT EDWARD LORD PETRE,  
BARON PETRE of WRITTLE,  
Grand Master of the Society of Free and Accepted  
MASONS. of ENGLAND;  
Attended by ROWLAND HOLT, Esq;  
Deputy Grand Master;

A N D  
JOHN HATCH, and HENRY DAGGE, Esqrs.  
Grand Wardens;

And in the Presence of a large Assembly of Brethren,  
Laid this first Stone of FREE MASONS HALL,  
In the xvth Year of the Reign of GEORGE III.  
On the first Day of May, A. D. MDCCLXXV,  
At which Time, supported by the Favour and  
Patronage of Kings and illustrious Men, the So-  
ciety of FREE MASONS was in every Part of  
Europe held in the highest Estimation.

Over which Society, by the Universal Consent of the Fraternity throughout the World, the Grand Lodge of England presided.

From Heaven descended.

K N O W T H Y S E L F.

---

The Grand Master then deposited the Foundation Stone with the usual Formalities, After which the Deputy Grand Master presented the Square to the Grand Master, when his Lordship tried the Corners of the Stone, and then returned it to the Deputy, who gave it to the Architect.—The Senior Grand Warden next presented the Level to the Grand Master, who therewith tried the Stone horizontally, and returned it as before.—The Junior Grand Warden then presented the Plumb Rule to the Grand Master, who applied it properly, and returned it as before.—His Lordship then struck the Stone three Times with a Mallet, on which the Grand Treasurer waved his Wand, and the Brethren joined in the grand Honours of Masonry.

*The following ANTHEM composed for the Occasion by H—— D——, Esq; was then sung by Brother Du Bellamy, concluding with a grand and solemn Chorus.*

**T**O Heaven's high Architect all praise,  
All praise, all gratitude be given, [*Da Capo.*  
Who deign'd the human Soul to raise,  
By Mystic Secrets sprung from Heaven. [*Da Capo:*

C H O R U S. (*Thrice repeated.*)  
 Sound aloud the great JEHOVAH's Praise.  
 To him the Dome, the Temple raise.

An Oration in honour of Masonry and the present Ceremony, was delivered by Brother Bottomly, Master of the Stewards Lodge; after which the Grand Treasurer waved his Wand, and the Grand Honours were given as before.—A grand Piece of Music was then performed by the Instruments, and an Ode on Masonry rehearsed; after which the Grand Officers left the Trench, and the Procession was resumed, and continued three Times round the Ground, as at the Entrance.

The whole Ceremony was conducted with great Order and Decorum. The Grand Master and the rest of the Company then proceeded through the City in Procession in their Carriages, without exposing any of the *Insignia* of the Order, to Leather-sellers-Hall, in Bishopsgate-Street, where an elegant Entertainment was provided, and the Evening concluded with Joy and Festivity.

C E R E-





## C E R E M O N Y

O B S E R V E D A T T H E

Dedication of FREE-MASONS HALL.



ON Thursday the 23d of May, 1776, the Right Hon. Lord PETRE, the Grand Master, and his Officers, and a numerous and brilliant Company of Past Grand Officers and Brethren of Eminence and Distinction, with the Members of the Hall Committee and their Assistants, assembled in the Committee-Room adjacent to the Hall, where the Grand Lodge was opened in ample Form, about Twelve o'Clock. Upwards of 160 Ladies, who were complimented with Tickets to see the Ceremonies and hear the musical Performances, attended, and were introduced by the Assistants to the Hall Committee into the Galleries of the Hall. In the upper Part of the Hall the Orchestra was built, where above sixty instrumental and thirty vocal Performers were placed. The Masters and Wardens of Lodges, and private Brethren, were arranged in particular Seats set apart for their Reception in the Hall. The Procession was formed in the Committee Room, and consisted only of Present and Past Grand Officers, Grand Stewards, Members of the Hall Committee and their Assistants, and the Master

Masters of the seven oldest Lodges present. About half past Twelve o'Clock the Procession entered the Hall in the following Order :

Grand Tyler, with a drawn Sword ;  
Four Tylers, carrying the Lodge covered with  
white Sattin ;  
Master of the seventh Lodge, carrying two Silver  
Pitchers, containing Wine and Oil ;  
The Master of the sixth Lodge, carrying a Gold  
Pitcher containing Corn ;  
Assistants to the Hall Committee, with white Rods,  
Two and Two ;  
Members of the Hall Committee, who were not  
Grand Officers, Two and Two ;  
The Brethren from the Lodge of Alfred, in Oxford,  
in their Academical Dress, Two and Two ;  
Grand Stewards, Two and Two ;  
The first Light, carried by the Master of the  
fourth Lodge ;  
Wardens of the Stewards Lodge ;  
Master of the Stewards Lodge  
Past Grand Sword Bearer ,  
Architect carrying Square, Level, and Plumb-rule ;  
Master of the fifth Lodge, carrying the Bible, Com-  
passes and Square, on a Velvet Cushion ;  
Grand Chaplain ;  
Grand Secretary, with the Bag ;  
Grand Treasurer, with the Staff ;  
Provincial Grand Masters, Juniors walking first ;  
The second Light, carried by the Master of the  
third Lodge ;

Past



Past Junior Grand Wardens, Juniors walking first;  
Past Senior Grand Wardens, Juniors walking first;  
The third Light, carried by the Master of the  
second Lodge;

Junior Grand Warden;

Senior Grand Warden;

Deputy Grand Master;

Master of the Senior Lodge, carrying the Book  
of Constitutions;

Grand Sword Bearer, carrying the Sword of State;

GRAND MASTER.

On the Procession reaching the Grand Master's Chair, the Brethren who formed the Procession were proclaimed, and from that Station walked round the Hall three Times; at the End of the third Procession, the Present and Past Grand Officers repaired to their Seats on a Platform at the upper Part of the Hall, and the other Grand Officers to the upper Part of the front Seats on each Side of the Lodge; and the Grand Stewards and Members of the Hall Committee to the lower Part of the same Seats. Immediately on the Grand Master being proclaimed the Music began to play, and continued to perform a grand Piece till all the Members in the Procession were seated. The Lodge was then placed in the Centre of the Hall, and the three Lights, and one Gold and two Silver Pitchers, containing, Corn, Wine, and Oil, were placed thereon; the Bible, Compasses, Square, and Book of Constitutions, on a Velvet Cushion, being placed on the  
Pedestal

Pedestal.—The Foundation Stone Anthem\* was then sung; and an Exordium on Masonry given by the Grand Secretary; concluding with an Intimation of the Architect's desire to return the Implements intrusted to his Care at laying the Foundation Stone; on which the Architect addressed the Grand Master, who expressed his Approbation of the Architect's Conduct, and commanded the Grand Officers to receive back the Implements which had been delivered to the Architect at laying the Foundation Stone. A solemn Piece of Music was next performed, during which the Ladies withdrew to Tea and Coffee, and such of the Musicians who were not Masons, retired to accompany them. The Grand Master then ordered the Hall to be tiled.—On which the Lodge was uncovered, and the Grand Secretary informed the Grand Master, that it was the Desire of the Society to have the Hall dedicated to Masonry; on which the Grand Master commanded the Grand Officers to assist in that Ceremony, during the Organ kept playing solemn Music. The Grand Officers then walked round the Lodge in Procession, three Times, stopping each Time for the CEREMONY OF DEDICATION.—At the End of the first Procession, the Organ was silent, and the Grand Master declared in solemn Form the Hall dedicated to MASONRY, which being proclaimed by the Grand Secretary, the Grand Honours were given.—At the End of the second Procession, the Organ was  
silent

---

\* See Page 77.

silent, and the Grand Master in solemn Form declared the Hall dedicated to VIRTUE, which being proclaimed, the Grand Honours were given as before.—At the End of the third Procession, the Organ was silent, and the Grand Master in solemn Form declared the Hall dedicated to UNIVERSAL CHARITY and BENEVOLENCE, which being proclaimed, the Grand Honours were given as before.—The Lodge was then covered, and the Ladies introduced amidst the Acclamations of the Brethren.

*The following ANTHEM, selected by Dr. Dodd, and set to Music by Mr. Fisher, was then sung by Mr. Hudson of St. Paul's Cathedral, and Others.*

## C H O R U S .

**B**EHOLD, how good and joyful a Thing it is, Brethren, to dwell together in Unity!

## A I R.

It is like the Dew of Hermon, which fell upon the Hill of Sion: For there the LORD promised his Blessing, and Life for evermore. PSAL. 133.

## R E C I T A T I V E.

Oh Pray for the Peace of Jerusalem! They shall prosper that Love thee.

## C H O R U S .

Yea, because of the House of the LORD, I will seek to do thee Good!

An Oration on Masonry \* was then delivered by  
William

William Dodd, L. L. D. Grand Chaplain, and the Coronation Anthem performed; after which Donations from several respectable Brethren were proclaimed.

*The following new O D E, written by a Member of the Alfred Lodge at Oxford, and set to Music by Mr. Fisher, was sung by Messrs. Vernon, Reinhold, Norris, &c.*

## S T R O P H E.

A I R. NORRIS.

WHAT solemn Sounds on holy Sinai rung,  
When Heav'nly Lyres, by Angel Fingers  
strung.

Accorded to th' immortal Lay,  
That hymn'd Creation's natal Day.

RECITATIVE, *accompanied.* VERNON.

'Twas then the shouting Sons of Morn

Bless'd the great omnific Word:—

“ Abash'd hoarse jarring Atoms heard,

“ Forgot their pealing Strife,

“ And softly crouded into Life,”

When Order, Law, and Harmony were born.

## C H O R U S.

The mighty Maker's Pencil warm

Traced out the shadowy Form,

And bade each fair Proportion grace

Smiling Nature's modest Face.

A I R. VERNON.

Heaven's rarest Gifts were seen to join,

To deck a finish'd Form Divine,

And

And fill the sov'reign Artist's Plan ;  
Th' Almighty's Image stamp'd the glowing Frame,  
And seal'd him with the noblest Name,  
Archetype of Beauty, MAN.

A N T I S T R O P H E.

S E M I - C H O R U S and C H O R U S.

Ye Spirits pure, that rous'd the tuneful Throng,  
And loos'd to Rapture each triumphant Tongue,  
Again, with quick instinctive Fire,  
Each harmonious Lip inspire :  
Again bid ev'ry vocal Throat  
Dissolve in tender votive Strain.

A I R. VERNON.

Now while yonder white-rob'd Train  
Before the mystic Shrine  
In lowly Adoration join,  
Now Sweep the living Lyre, and swell the melting  
Note.

R E C I T A T I V E. REINHOLD.

Yet ere the Holy Rites begin,  
The conscious Shrine within,  
Bid your magic Song impart.

A I R. REINHOLD.

How within the wasted Heart  
Shook by Passion's ruthless Power,  
Virtue trimm'd her faded Flower,  
To op'ning Buds of fairest Fruit.

*Here*

• *How from majestic Nature's glowing Face,  
She caught each animating Grace,  
And planted there th' immortal Root.*

E P O D E.

RECITATIVE, *accompanied*, NORRIS.

Daughter of Gods, fair Virtue, if to Thee,  
And thy bright Sister, Universal Love,  
Soul of all good, e'er flow'd the soothing Harmony  
Of pious Gratulation—from above  
To Us, thy duteous Votaries, impart  
Presence Divine.—

A I R. NORRIS.

*\* The Sons of antique Art,*

In high mysterious Jubi'ee,  
With Pæan loud, and solemn Rite  
Thy holy Step invite,  
And court thy list'ning Ear,  
To drink the Cadence clear  
That swells the choral Symphony.

C H O R U S.

To Thee, by Foot profane untrod,  
Their votive Hands have rear'd the high Abode.

RECITATIVE. REINHOLD

Here shall your impulse kind  
Inspire the traced Mind :

A I R. REINHOLD.

And Lips of Truth shall sweetly tell  
What Heavenly Deeds besit,

The

---

• The Lines in Italic were omitted in the Music.



The Soul by Wisdom's Lesson smit :  
What Praise he claims, who nobly spurns  
Gay Vanities of Life, and tinsel Joys,  
For which unpurged Fancy burns.

C H O R U S.

What Pain he shuns, who dares be Wise;  
What Glory Wins, who dares excel.



A N

O R A T I O N

DELIVERED AT THE

D E D I C A T I O N

O F

FREE-MASONS' HALL.

By WILLIAM DODD, LL. D. G. C.

---

*Most Worshipful Grand Master, and Brethren all,*

THERE never was a stranger Paradox advanced,  
than that, which the gloomy *Philosopher of*  
*Malmbury* hath laboured to support, against the So-  
ciability

*ciability of Man.* Every Feeling of the human Heart,—every Teat in the human Character,—ever Line in the History of Civilized Nature, serves to *explode* the Idea; and to convince us, “ That “ Man is a being formed for *Society*, and deriving “ from thence his highest Felicity and Glory.” Nay, indeed the *History of Mankind* might well be considered as “ the *History of social Life*; perpetually and invariably tending more and more to “ Perfection.”

It is not to be doubted, that the mighty Master-hand, which with so much Facility created from the dust of the Earth the *two* first Inhabitants of it, could with equal Ease, have created *thousands* of the same Species, and have given them all the Means and Advantages of perfect Civilization.—But he thought good to create *two* only, with an evident Purpose to a *gradual Population* of the Earth which he had formed; and to a *gradual Advancement* of those Improvements, for which He wisely fitted the human Mind; and in which He as wisely determined to keep that Mind continually occupied.

Hence, we perceive, that from this fertile and unexhausted Storehouse of human Intelligence and Invention, Arts, Sciences, and Culture of every Kind have proceeded, with gradual Progress; and MAN,—peculiarly distinguished as he is from the whole Animal Creation, by his boundless Capability of Invention and Improvement—MAN hath still gone on to cultivate and adorn social Life:

And to beautify and bless that Life with all which *Utility* could ask ; which *Reason* could approve ; nay, or even the Luxuriance of *Fancy* itself, with *charmed* Eyes could delight in and admire !

Immortality and Glory crown the *Men*—those truly great and distinguished Worthies, who have nobly added to the Advancement of *human Happiness*, by the Advancement of *Civilization* !—who, by the invention or improvement of Arts and Sciences,—of Religion and Laws, by *human* or *civil* Culture,—have been instrumental to exalt the Dignity, and to enlarge the Comforts of their Species !

*Kings of the Earth* !—who have furled with exulting Triumph your Standards, crimson'd in Fellow-Creatures' Blood !—*mighty Conquerors* !—who have proudly built your Fame, on wide-spread Ruin, and fearful Devestation !—how doth your false Honour fade, and sink into darkness and Obscurity, before the everlasting Lustre of *their* genuine Glory—those Fathers, Friends, and Benefactors of Mankind—those true Heroes, who, like their just Emblem, *the Sun*, have perpetually diffused Life, Blessing, Beneficence ; have existed only to instruct, improve, and humanize the World !

These—*Illustrious Heroes* ! are the Men, whom we exult to call BROTHEREN : And of this truly honourable Fraternity it is, that MASONRY, throughout all Ages, hath been composed : An Institution, —not, as the *Ignorant* and *Uninstructed* vainly sup-

pose, founded on *unmeaning Mystery*, and supported by mere *Good-Fellowship*:—but “ an *Institution* “ founded on eternal Reason and Truth; whose “ deep Basis is the *Civilization of Mankind*; and “ whose everlasting Glory it is, to have the immovable Support of those two mighty Pillars, *Science*, “ and *Morality* !

In Proof of what I advance, permit me just to touch with a passing Pencil,—as the *Time*,—not as the unlimited *Nature of my Subject*, will admit ;—just to touch upon —(1 ) the ANTIQUITY ;—(2.) the EXTENT ;—(3.) the COMPREHENSIVENESS ;—(4.) the EXCELLENCE and UTILITY of our Royal Art ; of whose daily-advancing *Progress*, highly-flourishing *State*, and unquestionable *Merit*, who can doubt a Moment—that beholds this splendid EDIFICE ; that considers this lovely, honourable, and illustrious Assemblage ?

1. And permit me to observe, that the brightest Titles suffer no diminution of Lustre ; nay, that *Nobility* itself derives Distinction, from the Support and Countenance of an Institution so venerable. For, if ANTIQUITY merits our Attention, and demands our Reverence, —where will the Society be found, that hath an equal Claim ?—*Masons* are well informed from their own private and interior Records, that the *Building of Solomon's Temple* is an important *Æra*, from whence they derive many Mysteries of their Art. Now be it remembered, that this great Event took Place above a thousand Years before the *Christian Æra* ; and consequently more than

than a Century before *Homer*, the First of the Grecian Poets, wrote ; and above *five* Centuries before *Pythagoras* brought from the East his sublime System of *truly masonic* Instruction, to illuminate our Western World.

But, remote as is *this Period*, we date not from thence the Commencement of our Art. For though it might owe to the wise and glorious King of Israel some of its many mystic Forms and hieroglyphic Ceremonies. yet certainly the Art itself is cœval with *Man*, the great Subject of it. Nay, it may be well siled cœval with *Creation* ; when the *Sovereign ARCHITECT* raised on masonic Principles this beauteous Globe ;—and commanded that *Master-Science Geometry* to lay the Rule to the *planetary* World, and to regulate by its Laws the whole stupendous System, in just unerring Proportion rolling round the central *Sun* !

2. And as *Masonry* is of this remote *Antiquity*, so is it, as might reasonably be imagined, of boundless EXTENT. We trace its Footsteps in the most distant, the most remote Ages and Nations of the World. We find it amongst the first and most celebrated *Civilizers* of the *East* : We deduce it regularly, from the first Astronomers on the Plains of *Chaldea*, to the wise and mystic Kings and Priests of Egypt ; the Sages of *Greece*, the Philosophers of *Rome* :—Nay, and even to the rude and *Gothic Builders* of a dark and degenerate Age ; whose vast Temples still remain amongst us, as Monuments of their

their Attachment to the *Masonic Arts*, and as high Proofs of a Taste, which, however irregular, must always be esteemed awful and venerable.

In Truth, in no *civilized Age* or Country hath *Masonry* been neglected: The most illustrious Characters,—Kings and Nobles,—Sages and Legislators,—Authors and Artists, have thought it their Glory to protect and honour it. And at the *present Hour*, while we find the *Brotherhood* successfully established in every Kingdom of the Earth, we are happy to rank in that List many Names, which do Honour to their own,—would have done Honour to any, Age. To *enumerate* them would be a Task abundantly pleasing; but the Time allows me not. It would, however, be inexcusable to omit particularising that *Hero-King*, that bright and northern Star, whom the admiring World allows to be one of the greatest Princes, and of whom we may justly boast as one of the first and most distinguished Friends and Lovers of our *Art*! \*—that ancient, honourable

---

\* I cannot withhold from my Reader the following Eulogium on the King of Prussia, by the Historian so often quoted, and whose Work alone would confer Immortality. “The King of Prussia alone hath invented  
 “a new Method of disciplining Armies, of heading  
 “Battles, and of gaining Victories. This Prince who  
 “would have been better served by another Nation, and  
 “and certainly better commended than he could possibly  
 “be by his own; who hath not had, since Alexander,  
 “his



honourable *Art*, for whose Promotion and Dignity *LODGES* are opened in every Quarter of the Globe. For I cannot but remark with peculiar Pleasure, that in whatsoever else Men may dispute and disagree, yet they are all unanimous to respect and to support a singularly amiable Institution; which annihilates all Parties; conciliates all private Opinions; and renders those who by their Almighty Father were *made of one Blood*, to be also of one Heart and one Mind; *BRETHREN*, firmly bound together by that indissoluble Tie—"the Love of their God, and the Love of their *Kind*."

This alone might well be judged a sufficient  
Reason

"his equal in History, for extent and variety of Talents  
 "who, without having been himself formed by Greeks,  
 "hath been able to form Lacedæmonians; he, in a  
 "Word, who hath deserved, beyond all others, that his  
 "Name should be recorded in his Age, as a Distinction  
 "vying in greatness with those of the finest Ages of the  
 "World: this same King of Prussia hath totally changed  
 "the Principles of War, by giving in some Measure  
 "to the Legs an Advantage over the Arms; that is to  
 "say, that by the Rapidity of his Evolutions, and the  
 "Celerity of his Marches, he hath always excelled his  
 "Enemies, even when he hath not conquered them.  
 "All the Nations of Europe have been obliged to imitate  
 "his Example, in order not to be obliged to submit to  
 "him. He will enjoy the Glory, since it is one, of  
 "having raised the Art of War to a Degree of Perfection,  
 "on, from which, fortunately, it cannot but degenerate."

Reason for the *Extent*, and, if we may so say, *Universality* of the Craft. But, when to this we farther add, the COMPREHENSIVENESS of the Institution, and the vast Circle of Arts and Sciences which it takes in, we shall no longer wonder at that *Extent*; but be satisfied, “ That MASONRY must and will “ always keep pace, and run parallel with the Culture and *Civilization* of Mankind.” Nay, we may pronounce, with strict Truth. That where *Masonry* is not, *Civilization* will never be found.— And so in fact it appears: For, in *savage* Countries, and barbarous Climes,—where operative *Masonry* never lays the *Line*, nor stretches the *Compass*;—where skilful *Architecture* never plans the *Dome*, nor rears the well-ordered *Column*;—on those benighted Realms, liberal Science never smiles, nor does ingenuous Art exalt, refine, embellish, and soften the Mind!

But, give MASONRY once to exert her heaven-descended Talents, even in Realms like those;—let her rear the Dwelling, and teach the lofty Temple to emulate the Clouds,—see what a Train of Arts immediately enter and join in ample *Suite*, to give their patron *Architecture* Completion and Glory! Lo! at their Head, *Sculpture* with his animating Chisel bids the forming Marble breathe!—See *Painting* with his vivid Pencil steal Nature’s fairest Tints, while the glowing Canvas starts beneath his Touch into Beauty and Life! See the long Labours of the Loom; the storied Tapestry, and the rich wrought Silk, employed to decorate the Habitation  
which

which every Art and every Exertion of the Manufacturer and Mechanic are busied to complete.

But not the *manual Arts* alone attend : Hark !—through the finished Dome divine *Musick* pours her soul-commanding Sounds ; with her artful Hand and finely-varied Tones sweetly enforcing the lofty and instructive Lessons of heaven-born *Poesy* !—which, whilst it wraps the delighted Mind in deep Contemplation, gives Birth and Being to those sage, those *civil*, those *legislative* and *moral* Plans ;—or, in one Word, to *all that round of speculative Masonry* which secures, adorns, and dignifies Society ; and represents in strong Contrast the *savage*, and the *civilized* Man !

Thus *Comprehensive* is the noble Art we boast ; and such are the Triumphs of *Architecture* alone, in whose ample Grasp are contained such numberless Benefits to human Nature, and which may justly be deemed the peculiar and favourite Child of Civilization, as well as the unerring Mark and Criterion of that Civilization, and of the Progress of the fine Arts in every State.—Where I to proceed—or had I assumed for my Proof that wonderful, all-informing Science on which *Masonry* is built ; nay, and which,—*proud Mistress of the Arts* !—issues forth her commanding Laws not only to those Arts, but even to *Nature*—even to nature's amplest round—the *solar System* itself.—Had Geometry been my Theme—the Time would have failed me to have recounted even a Part of that comprehensive Extent and Reach of Instruction ; that inexhausted

Fund

Fund of Information and Knowledge, of Improvement and Advantage, which it imparts to its studious Votaries. Happy Votaries,—Adepts in true *Masonry*,—ever the zealous and most ardent Admirers of natural and moral *Beauty* ! for they are especially sensible of the *Beauties* of that *World*, which amongst the intelligent Greeks, knew no other Name. And well indeed might it be stiled *Beauty*,—for it excels, at once, in all the Regularity of Order, the exactness of Proportion, the Glow of Colouring, the Force of Expression, and the Strength of Design.

4. But future and more extensive Discussions of this high and entertaining Theme may one Day, perhaps, through *your* honourable Sanction, happily engage my Pen. For the *Present*.—after what hath been already advanced, can any Man doubt a Moment of “ the EXCELLENCE and UTILITY of “ MASONRY,” thus deep in Antiquity, boundless in Extent, and universal in its comprehension of Science, operative and speculative : Thus, in its wide Bosom, embracing at once the whole Circle of Arts and Morals ?

To attempt its Encomium (particularly after what has been already so ably, so elegantly advanced by my worthy Brother) would be “ wasteful and “ superfluous Excess ; ” would be in the fine Language of our first and sublimest of Bards,

“ To gild refined Gold, to paint the Lilly,

“ To throw a Perfume on the Violet ;

“ To smoothe the Ice ; to add another Hue

“ Unto

“ Unto the Rainbow ; or, with Taper-Light  
 “ To seek the beauteous Eye of Heav’n to garnish.”

For who, in this polished, this improving Age, is insensible of the Attraction, the Excellence, the Utility of the Fine Arts, the Liberal Sciences ? Who in this peculiarly humane and philanthropic Æra is cold to the Call of BENEVOLENCE,—that never failing Attendant on the ingenuous Arts ;—that all-pervading, all-performing Virtue, which in one short and easy Word, *Thou shalt Love thy Neighbour as thyself*, comprizes all Duty, and consummates the round of moral Perfection.

Indeed, the celebrated Eulogy which CICERO passeth on Philosophy, may with equal Propriety be applied to MASONRY, duly practised and rightly understood. For in that View, it will be found eminently “ the Improvement of Youth and the  
 “ Delight of old Age. The Ornament of Prosperity, the Refuge and Solace of adverse Hours :  
 “ It pleases at home ; is no Incumbrance abroad :  
 “ It lodges with us ; travels with us ; and adds  
 “ Amusement and Pleasure to our rural Retirement.

With heart-felt Zeal and Sincerity, allow me then, right noble and worthy *Brethren*, to congratulate you on the Advancement, the Progress, and present State of our useful, excellent antique, and mystic Lore ! more particularly allow me to congratulate you on this great and festive Day ; on this solemn *Dedication* with high Pomp and Song, of an *Edifice*, which does equal Credit to its Archi-

test, and to the Craft; and which promises a long Line of Stability and Glory to Masonry, in this its favourite Land!

And while by our sincere *Good-will* and *friendly Regard* each for the other;—while by our liberal and merciful *Relief* of the *Brethren in Distress*;—while by the Establishment of an universal Language and Communication, for the Attainment of those two important Purposes throughout the Earth, under the Seal of the most sacred and inviolable *Secrecy*;—whilst thus, we seem to have amply provided for the Interests of *Benevolence*; so let us, by every Method, and by every Encouragement in our Power, court the LIBERAL ARTS to come and dwell amongst us: Let the means of their Cultivation and Improvement be the frequent Subject of our best and most serious Disquisitions: Let us endeavour to hold forth every engaging Allurement, that they may approach and apply their elegant and wonder-working Fingers, to finish the Beauties of this well-ordered Dome; and to make it, what we wish, the distinguished Residence of immortal MASONRY!

An *Æra*, which cannot be far distant: For the Magnificence of our Building, in so short a Period, thus wonderfully grown up before us, speaks in emphatic Language, at once the Zeal and the Ability of its Friends; and stimulates,—with a Force far beyond all the Eloquence of the most persuasive *Orator*;—stimulates every noble Heart to  
a gallant



a gallant Emulation, and must inspire a Wish to contribute towards the Perfection of so beautiful and elegant a Design.

Nor can the brilliant and generous Example of that illustrious NOBLEMAN, who so honourably *presides* over us, want its due Effect ;—a Nobleman, —you, my Brethren, all agree with me—not more distinguished as a *Mason* than as a *Man* ! whose Love of liberal Arts, and whose Regard for moral Virtue, are not confined to the *Lodge*, but accompany and adorn him in all the Walks of Life ! Under such Auspices may the Craft rest happy and secure, and flourish for ever as the *Palm* !—and may this HALL, awefully dedicated to *Masonry*, to *Virtue*, to *Benevolence*, still and for ever behold each enobling Science, each ingenuous Art ; smile and triumph, soften and civilize beneath its Roof ! —May private Friendship and public Virtue dignify and distinguish the Heart and Character of every *Mason*, who here shall form and fill the mystic *Lodge* !

And when the sacred solemn Rites are done, when festive Hilarity assumes his social Seat, may decent Politeness, and sweetly smiling Innocence, for ever wreath the Chaplet for his Brow, crown his *Bowl*, and command his *Song* !

And while, amidst the scientific Labours of the Lodge, elevated Schemes of improving Art engage and enrapture our Minds ; while holy and ancient

Myſteries warm the Imagination with Improvement's kindred Glow : While in the mournful Investigation of a Brother's Wants pleading Pity melts our Eye, and generous Compaſſion ſwells the feeling Breſt : —While amidſt the chearful Exertions of inoffenſive Mirth, of heart-enlarging, friendly Communication,—Reflection ſhall be enabled to look back with Pleaſure, and impartial Conſcience ſhall find nothing to diſapprove: *then my Brethren*, may we, with Comfort and with Confidence, lift up our adoring Hearts : —

AND WE DO LIFT THEM UP TO *Thee*, Great Nature's adorable and wonderous Geometrician ! Almighty Parent of the World ! wiſe former of *Man* ! imploring on this, and all our other laudable Undertakings, thy Favour, thy Bleſſing, thy Aid, without which, vain and fruitleſs are all the Efforts of feeble Men !—'Tis from *Thee*, beneficent Founder of our Frame, that we have received the *Heart* to feel ; the *Hand* to labour ; the *Eye* to behold ; the *Ear* to hear ; the *Tongue* to proclaim ; and all the Faculties which make us *ſuſceptible of moral*, Partakers of *natural* Good !—Teach us, then, to delight in them, to improve them as thy Bleſſing ; and through the Beauty, Order, and Excellence of *created* Things, to view, contemplate, and adore, thy uncreated Excellence and Beauty !

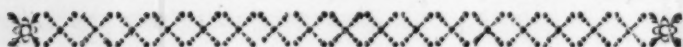
Formed as thy *Temple*, and enriched with the Ornaments of thy creative Wiſdom,—conſummate Architect of thy maſter building, *Man* !—we look  
up

up to Thee, to inspire us with Understanding, with Science, with Virtue, with all which can dignify, refine, and exalt our Nature, and render the Temple at least not wholly unworthy of its sacred Inhabitant!—To this End, direct us make the BLESSED VOLUME of thy instructive Wisdom, the never-erring *Square* to regulate our Conduct; the *Compass* within whose Circle we shall ever walk with Safety and with Peace; the infallible *Plumb-Line* and Criterion of Rectitude and Truth! Enable us to fill up every Sphere of Duty with Exactness and Honour; and by our amiable Attention to all the sweet and blessed Offices, the endearing Charities of social Life in particular, teach us to win the Love of those who unite in those tender Offices with us: and as Fathers, Husbands, Friends,---as worthy *Men* and worthy *Masons*,---to distinguish and exalt the Profession which we boast!

And, while through thy Bounty—rich Dispenser of every Blessing!—our Cups o’erflow with Plenteousness, and *Wine*, and *Corn*, and *Oil*, delight and cheer our Boards: Oh! may our full Hearts never be wanting in Gratitude, and in the voice of Thanksgiving to Thee; in liberal Sentiments and Succour towards every laudable Undertaking; in the quickest Sensibility, and readiest Relief we can give to the Woes and Distresses of our Fellow-Creatures—of *all Mankind*;—of every *Being*, Universal Lord! who bears thy Image, and looks up to thy Providence; who is fed by thy Hand, hopes for thy future and all comprehending Mercy, and can and

will triumphantly unite with us, with the general Voice of *Masons* and of *Men*,—earnestly and emphatically saying,

- “ Father of All ! in every Age,  
“ In every Clime ador'd ;  
“ By Saint, by Savage, and by Sage,  
“ Jehovah, Jove, our Lord ;  
“ To *Thee*, whose Temple is all Space,  
“ Whose Altar, Earth, Sea, Skies ;  
“ One Chorus let all Being raise,  
“ All Nature's Incense rise ! ”



## A C H A R G E,

Delivered at a Quarterly Communication.

By BROTHER —, D. P. G. M.

---

BRETHREN,

THE respectable Office I hold in the Society calls upon me at this Meeting, to address you upon the general Cause, in which we are all embarked.—You are the Officers of Lodges;—to you much of the Interests of Masonry are intrusted, and I should appear a lukewarm Member of the Society, were I  
not

not to express my Sentiments of what I think will best support its Credit, and extend its Influence.

Advanced so far as you are, and bearing honourable Testimonies of your Knowledge, in our Order, there is no Occasion for me to enter into a nice Disquisition of it.—You are all, I know, convinced, that it was contrived by Wisdom,—that it is supported by the Strength of Science and Morality, and adorn'd by the Beauty of Harmony, Order, and Decorum.

You must frequently congratulate yourselves on being Members of an Institution, which teaches to combat all disorderly Passions ;—which is calculated to form Men, and amiable Men,—good Citizens and good Subjects ; which inspires the Love of Fidelity, and of Truth ;—warms the Heart to Friendship and to Honour. and encourages all the softer Virtues of Humanity.

Your expanded Hearts must often have admired the extensive Benevolence of its Plan.—Confin'd by the Limits of no Country, of no Religion, it admits to its Privileges the Professors of Virtue of *every* Faith, and *every* Clime ; and bids us unite as Friends, as Brethren, with *All* who regulate their Conduct by the sacred Laws of Morality, and believe in the all-wise Contriver of the Universe, however different from *ours* their Manner of worshipping him may be.—Delightful Plan ! what generous Heart but *must* admire it.

The

The Equality establish'd by our Order must frequently charm you;—which, without depriving any Man of the Honour due to his Rank or Character, teaches us, that we are all Children of the same Family,—Brethren connected by the same Ties,—and that, therefore, we have a Claim upon each other for every obliging Office,—for every Mark of fraternal Affection.

You must often have been pleas'd with the Attention our Order pays to Reputation,—that inestimable Jewel;—with its Discouragement of Defamation, and the Obligations it lays upon us to have a Tongue of good Report,—ever practis'd to speak as well of a Brother behind his Back as to his Face.

The effectual Method taken by our Institution, to fix the Foundations of moral and social Virtue, not by Gloom and Austerity, but by moral Music, decent Gaiety, and the forceable Attraction of rational Pleasures, must surely delight you.—

You cannot but frequently have admired, that the Tools and Implements of Architecture are made to us the most expressive Symbols; are made to convey, from Age to Age, the Principles of our benevolent Fraternity.

You must certainly be transported with the Philanthropy of our Order; which irresistibly influences its Followers to adorn themselves with the Ornaments of Mercy; to sooth the Sighs of the Widow,  
and



and wipe away the Tears of the Orphan ; to drop Balm upon the Wounds which Affliction has made, and to bind up the Hearts which Sorrow has broken.

You know the Advantages and Pleasures, and you must often have thought yourselves happy to be Members of our Society ;—and it is your Duty, (and I doubt not but it is your Inclination,) to promote its Interests to the utmost of your Power.—

I believe I have no Occasion to direct you to a constant Attendance upon the Lodges over which you preside.—*There* Duty calls,—Pleasure invites you *there* ; and unless compell'd by the most important Occasions, I dare say you are never absent.

The improving yourselves in every Part of our Institution, I most earnestly recommend to you.—Masonry is a very extensive Art, nor, unless by diligent Study, and assiduous Application, can any one arrive at Perfection in it.—That Perfection you should endeavour to obtain ;—*You* are to enlighten the Minds of your Brethren ;—*You* are seated in the Chairs of Instruction, and must, therefore, take every Method to render yourselves worthy of your honourable Situations.

Men who fill the most important Offices, but who are incapable of performing the Duties they require, disgrace themselves and dishonour Masonry ; and, therefore, I beg of you, as much as is in your Power, to prevent those whose Minds are not  
 flored

stored with proper Knowledge, or who are incapable of communicating it, from being appointed to them.

Masonry has been greatly injured by admitting *improper Persons* to its Privileges.—I warn you to be particularly Cautious not to initiate any but such as are *worthy*.—Be well assured that their Conduct is regulated by Virtue, and their Bosoms inspired by the Love of Knowledge.—*All* are not proper to be admitted into Masonry ; whose *Influence* ought to be universal, but whose *Privileges* should not be made too common ; and you are well convinced that there are *some* amongst us who take the Shadow for the Substance,—who are acquainted with the Ceremonies, but catch not the Spirit, of the Profession,—Morality, Philanthropy, Secrecy, should adorn the Candidate for Masonry, but a *Taste for the polite Arts* ought to form part of his Character, for Improvement in Arts and Sciences, as well as in moral and social Virtues, should be the Business of a Lodge ; which is, if properly conducted, not only the School of Virtue, but of Knowledge.

At the Initiation of a Candidate, you ought to explain to him the Nature and Advantages of our Order, that his Mind may be early and agreeably impressed with its great Importance.

With the different Lectures of Masonry (which, without breaking in upon our antient Land Marks, may certainly be made more perfect) it is your Duty to be well acquainted ; and you should constantly endeavour

endeavour (and encourage the Members of your Lodges to do the same) to display the Beauties, and to illustrate the difficult Parts of them in the most agreeable Manner.—Then will the Man of Genius and liberal Education associate with you, and contribute *his* Share of Pleasure and Improvement.

Constantly remind every Member of your Lodge, that it is incumbent upon him to labour to improve himself in our Art,—and to study to promote its Credit, and to increase the Happiness of its Professors. To obtain perfection in Masonry, Application, as in other Arts, is necessary; (nor indeed can any tolerable Progress be expected without it;) —to promote its Credit, is to practice its Precepts; —to increase the Happiness of its Professors, is to behave to them as Brethren.

Often direct your Lodges strictly to observe their various Obligations;—remind them of those Points of Fellowship which are so strongly impressed upon them, and which, if constantly regarded, would form the firmest Cement of our Order.

Warn them to fly from the Allurements of Intemperance; and for the Honour of Masonry, and their own Reputation, to return early to their Families on Lodge Nights; for though they may devote the Time to decent Mirth and improving Conversation, yet the keeping unseasonable Hours gives the Slanderer an Opportunity of representing our Assemblies as the Seats of Riot and Intemperance; and our own Families cannot entertain an high Opinion

nion of a Society, the Members of which break in upon the Laws of Order and Regularity.


Forcibly impress upon your Lodges the Dignity and high Importance of Masonry ; seriously admonish them never to disgrace it ; Charge them to practice *out* of the Lodge, those Duties which they have been taught *in* it ; and by *Example* to convince Mankind of the Goodness of the Institution ; and so that, when any one is said to be a Member of it, the World may conclude he is *one*, to whom the burthen'd Heart may pour out its Sorrows and not be betray'd ; to whom Distress may prefer her Suit, and not be rejected ; whom Bigotry has never prevented from being the Friend of virtuous Men of *all* Professions ;—whose Hand is guided by Justice, and Heart expanded by Benevolence ;—who listens to the Admonitions of Temperance, and the modest Voice of Humility ;—in a Word, whose whole Life demonstrates his Love of God, and Regard for Man. Tell them, whatever Eloquence they may exert in speaking of the Excellence of their Order, it is their *Example* only, which can recommend and do Service to it ; and whilst you hold this Language to others, you cannot but be careful yourselves to be Patterns of what you recommend.

I enjoin you to a strict Compliance with the Directions of the *Provincial Lodge*, which acts in Subordination to, and implicitly follows the Orders of the GRAND LODGE ; at this Time so deservedly honour'd through the whole World.—Every Society which pays not a due Subjection to those who are properly

properly placed in Authority, must soon fall into Disorder and Confusion.

Free Masonry, Brethren, is now most highly and deservedly esteemed;—and, by our own Behaviour, and by properly exerting ourselves in the honourable Stations in which we are placed, it is our Duty zealously to endeavour to continue its Reputation, and effectually to render impotent the Malevolence of its Adversaries.

I rejoice to find so pleasing an Account of the State of Masonry in this Province; and now, Brethren, with the truest Affection I wish you happy.—May Prosperity attend your Labours for the public Service (especially for the Service of Masonry), and Success your private Concerns; and may we, and all the Fraternity, by always acting upon the Square, by looking upon all Mankind as our Brethren, and treating them accordingly,—and by walking uprightly, now acquire a good Name, and carry it with us to the End of Life; not doubting but it will prove the certain *Pass-Word* to gain us Admittance into the CELESTIAL LODGE, where our SUPREME and MERCIFUL GRAND MASTER will receive, to the full Enjoyment of perfect Happiness, the worthy Masons of all Nations and Religions, of all Orders and Degrees.



## ANTIEN T MASONS.

---

AS there is a Set of Men who call themselves ANTIEN T MASONS, who pretend to greater Antiquity than the regular Masons of this Kingdom, and assume a Power independent of the Grand Lodge of England; and by these and other false Pretences impose upon the World, and even endeavour to turn from their Allegiance to the Grand Master those Brethren who associate under a legal Power derived from him, it cannot be unexceptable to the Fraternity, to give the best Account of their Origin that can be obtained, and the Proceedings of the Grand Lodge relative to them.—It certainly will not be *useless*, as there are, at this Time, some Brethren, ignorant of the Laws of the Society, who give a Sanction to them by admitting them to visit *our regular* Lodges, and by sometimes being present at *their unlawful* Assemblies.

“ The Laws of the Society expressly order the  
 “ *regular Lodges* not to admit them as Visitors, and  
 “ strictly command them not to countenance them,  
 “ or own them as *fair Brethren*, duly form’d, nor  
 “ approve of their Acts and Deeds; but to treat  
 “ them



“ them as *Rebels* until they humble themselves as  
 “ the *Grand Master* shall in his Prudence direct,  
 “ and until he approves of them by his Warrant  
 “ signified to the other *Lodges*.”

In the Year 1739 (when Lord Raymond was Grand Master) the Grand Lodge was informed that the Brethren (who about two Years before, improperly disgusted at some of its Proceedings, withdrew from the Society) had met together in the Character of *Masons*, and unfurnished with any Power from the Grand Master, and contrary to their solemn Ties, and the original Laws of the Society, had, on unworthy and trifling Considerations, initiated several Persons into the Order.—The Grand Lodge considering that by these Proceedings the original Laws were violated, the Society encroached upon, and the charitable Fund defrauded, resolved to discourage their Assemblies, and to put the Laws in Force against such Brethren, who should give any Assistance, at any of these unlawful Conventions, to the clandestine Reception of any one into *Masonry* —The Brethren, who had incurred the Censure of the Grand Lodge, were incensed at this, and, instead of acknowledging their Error, and returning to their Duty, they persevered in their Obstinacy, and openly refused to acknowledge the Authority of the Grand Master, or to pay any obedience to the commands of the Grand Lodge. They contemptuously disregarded the antient and established Laws of the Society, they set up a Power Independent,—and taking Advantage of the Ignorance

and Weakness of their Associates, insisted that they had an Authority to make, pass, and raise Masons, equal with the Grand Lodge. (At this Time no *private* Lodge was empowered to *pass* or *raise* Masons, nor could any Brother, except in the Grand Lodge, be advanced to either of these Degrees; and then only, by the unanimous Consent of all the Brethren assembled in Communion.) They now proceeded further, and presumed to claim the Right of *constitution* Lodges, under the false Sanction of the antient York Constitution, which, at the Revival of the Grand Lodge in 1717, was dropt.—Some Brethren, however, at York, notwithstanding the Revival of the Grand Lodge continued to act under their original Constitution, but they never gave any Patronage to the irregular Masons in London. This unconstitutional and illegal Measure of constituting Lodges, obliged the regular Masons to *adopt new Measures*, that these Imposters may more effectually be detected; and they, and their Encouragers be excluded from the Countenance and Protection of the regular Lodges. More effectually to accomplish this Purpose, the established Forms received some Variations and Additions.—Perfectly entire, however, were the antient Land Marks preserved, and no Change admitted but what would be approved of by the most Scrupulous.—But this gave Rise to one Evasion, at which the contumacious Brethren eagerly caught.—They proclaimed themselves Enemies to every Innovation, insisted that the antient Usages of the Society were alone preserved by *them*, and that new, illegal, and unconstitutional Methods were

were adopted by the regular Lodges, on whom they conferred the Name of MODERN MASONS.—Their Party by this Artifice was strengthened ; and to support their assumed Power, they immediately resolved to interrupt the *regular* Mode of Succession to the Office of Grand Master, (which had been strictly observ'd since the Revival of the Grand Lodge,) and to elect from their own Body a chief Ruler under the Title of Grand Master. A Code of Laws was framed for their Government,—Patents for new Lodges were issued, and, in hopes to raise a Fund sufficient to establish their usurped Dignity, they exacted certain Fees of Constitution.—This new Plan for some Time succeeded, and many Persons really acknowledged them to be the antient and regular Society of Free and Accepted Masons.—On that Supposition, many Gentlemen of Family and Fortune entered amongst them, and many even of the *regular* Masons, were so much unacquainted with the Laws of the Society, as to acknowledge their Power, and to give a tacid Sanction to their Proceedings, by attending their Lodges.—Lately, however, they have not been so successful.—Regular Masons, better understanding the Laws of the Institution, have more clearly discovered the Impropriety of giving the *least* Appearance of favouring their Measures ; and their Meetings have not only been less encouraged, but have been deserted by many of their best Members.

In the Administration of Lord Aberdour. (who was elected Grand Master in the Year 1757, (the  
Grand

Grand Lodge took into Consideration a Complaint against certain Brethren, for assembling under the *false* Denomination of *antient* Masons, who, as such, considered themselves independant of the Society, and not subject to the Laws of the Grand Lodge, or to the Controul of the Grand Master.—Doctor Manningham (the Deputy Grand Master) pointed out the Necessity of discouraging all such Meetings, as being not only contrary to the original Laws of the Society, but an open Violation of the Allegiance due to the Grand Master.—He, likewise observed, that they tended to introduce into the Craft, the Novelties and conceits of opiniative Persons, and to raise a Belief, that there have been other Societies of Masons more antient than that of our antient and honourable Society.—Upon which, the Grand Lodge resolved that the Meeting of any Brethren of this Society, under any Denomination of Masons, without a legal Power or Authority granted by the Grand Master for the Time being, is inconsistent with the Honour and Interest of Masonry, and an open Violation of the established Laws of the Order; and fourteen Persons were soon after *expelled* the Society for *countenancing* these irregular Assemblies.





## Y O R K M A S O N S.

---

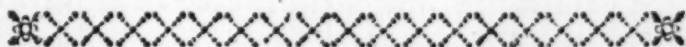
The York Constitution having been mentioned, it will not be improper to give some Account of it.—

Previous to the Invasion of the Romans, and under the Deuids, (who had amongst them many Customs, like those of Masons,) the History of our Order is somewhat obscure.—The Wars between the Romans and Britons gave a Check to its Increase.—It revived, however, under the Emperor Carausius who shook off the Roman Yoke.—He held the Masons in great Estimation, and named his Steward Albanus, (who was the first who suffered Martyrdom on account of the Christian Religion, in Great Britain,) Superintendant over their Assemblies.—Under him the Lodges of the Fraternity were regularly carried on, and through his Influence a Charter was obtained from Carausius, to hold a general Council, (to which the Name of Assembly was afterwards given,) at which he presided in Person as Grand Master, so that the *first Grand Lodge* was held in Britain, A. D. 287. From this Time to the 925, Masonry sometimes flourished, at others, not. In this Year **ATHELSTAN** began to reign, who appointed his Brother Prince Edwin, Patron of the  
Masons.

Masons. He granted them likewise a CHARTER, empowering them to meet annually at YORK; and *in this City the first Grand Lodge of England* was formed in the Year 926, at which Edwin presided as Grand Master. The Reason of its being formed at York was, that Athelstan for a considerable Time kept his Court, and received several Embassies from foreign Princes, in that City. From this Time to the Revival of the Grand Lodge in the Year 1717, Masonry was sometimes patronized, sometimes persecuted, and sometimes neglected.—Lodges, however, met in different Parts of England, particularly at York, where the Masons, under the Charter granted them by King Athelstan, now and then held Communications; but York being in a remote Part of the Kingdom, it was many Years ago thought proper, for the Convenience of the Fraternity, to remove the Grand Lodge from that City to the Metropolis. In the Reign of Queen Anne, Masonry being at a low Ebb, the annual Festivals, Communications, &c. were entirely neglected. On the Accession of George the First, the Lodges, zealous for the Welfare of the Society, and anxious to see it under proper Directions, resolved to unite under a new Grand Master, to be elected annually as in former Times,—to revive the Communications and Festivals,—to regulate the antient Usages and Customs of the Fraternity,—and to establish such Modes only as might correspond with the Practices of the Members, of which the Lodges were principally composed; and the Grand Lodge was revived, and Anthony Sayer, Esq; elected Grand Master, June,



24, 1717, since which Time patronized by Men of the first Rank, and most amiable Characters, Masonry has happily flourished, and is now, (as it ought to be) propagated and revered through the whole World. Upon the whole, the Grand Lodge of York was (as has been said before) removed to the Capital for Convenience, and the present Grand Lodge of England are the true York Masons. The antient York Masons were confined to one Lodge, which is still extant, but consists of very few Members, and will probably soon be altogether annihilated.



*The following Discourse (translated from the original French) was lately pronounced at BRUNSWICK, LOWER SAXONY, where PRINCE FERDINAND is GRAND MASTER, by the COMPTE DE TOLODA, at the Initiation of his SON.*

---

**I** Congratulate you on your admission into the most antient, and, perhaps the most respectable Society in the Universe. To you the Mysteries of Masonry are about to be revealed, and so bright a Sun never shewed Lustre on your Eyes. In this awful

ful Moment when prostrate at this holy Altar, do you not shudder at every Crime, and have you not Confidence in every Virtue!—May this Reflection inspire you with noble Sentiments; may you be penetrated with a religious abhorrence of every Vice that degrades human Nature; and may you feel the Elevation of Soul which scorns a dishonourable Action, and ever invites to the practice of Piety and Virtue.

These are the Wishes of a Father and a Brother conjoined. Of you the greatest hopes are raised; let not our expectations be deceived. You are the Son of a Mason, who glories in the Profession; and for your Zeal and Attachment, your Silence and good Conduct, your Father has already pledged his Honour.

You are now, as a Member of this illustrious Order, introduced a Subject of a new Country, whose Extent is boundless. Pictures are open to your View, where true Patriotism is exemplified in glaring Colours, and a series of Transactions recorded, which the rude Hand of Time can never erase. The Obligations which Influenced the first BRUTUS and MANLIUS to Sacrifice their Children to the Love of their Country, are not more sacred than those which bind me to support the Honour and Reputation of this venerable Order.

This Moment, my Son, you owe to me a second Birth; should your Conduct in Life correspond with the Principles of Masonry, my remaining Years  
will

will pass away with Pleasure and Satisfaction. Observe the great Example of our antient Masters, peruse our History and our Constitutions. The best, the most humane, the bravest, and the most civilized of Men have been our Patrons. Though the Vulgar are Strangers to our Works, the greatest Geniuses have sprung from our Order. The most illustrious Characters on the Earth have laid the foundation of their most amiable Qualities in Masonry. The wisest of Princes, Solomon, Planned our Institution, and raised a Temple to the Eternal and Supreme Ruler of the Universe.

Swear, my Son, that you will be a true and faithful Mason. Know, from this Moment, that I centre the Affection of a Parent in the Name of a Brother and a Friend. May your Heart be susceptible of Love and Esteem, and may you burn with the same Zeal your Father Possesses, Convince the World by your new Alliance you are deserving our Favours, and never forget the Ties which bind you to Honour and to Justice.

View not with Indifference the extensive Connexions you have formed, but let Universal Benevolence regulate your Conduct. Exert your Abilities in the Service of your King and your Country, and deem the Knowledge you have this Day attained, the happiest Acquisition of your Life.

Recal to Memory the Ceremony of your Initiation; learn to bridle your Tongue and govern your Passions; and ere long you will have occasion to say,

“ in

“in becoming a Mason I truly became the Man; and while I breathe will never disgrace a Jewel that Kings may prize.”

If I live, my Son, to reap the Fruits of this Day's Labour, my Happiness will be complete. I will meet Death without Terror, close my Eyes in Peace, and expire without a Groan, in the Arms of a Virtuous and a Worthy Free Mason.



## DESCRIPTION

O F

### SOLOMON'S TEMPLE.

SOLOMON'S Temple was begun and finished to the Amazement of all the World, in the short space of *Seven Years and Six Months*, by that wisest Man and most glorious King of *Israel*, the *Prince of Peace and Architecture*, SOLOMON (the Son of *David*, who was refused that Honour for being a Man of Blood) by divine Direction, without the Noise of Workmen's Tools, though there were employed about it no less than *3,600 Princes, or Master-Masons*, to conduct the Work according to *Solomon's* Directions, with *80,000 Hewers of Stone* in the Mountain, or *Fellow Craftsmen*, and *70,000 Labourers*, in all *153,600* besides the *Levy* under *Adoniram* to work in

in the Mountains of *Lebanon* by turns with the *Sidonians*, viz. 30,000, being in all 183,600, for which great Number of ingenious *Masons*, *Solomon* was much oblig'd to *HIRAM*, or *Huram*, King of *Tyrs*, who sent his *Masons* and *Carpenters* to *Jerusalem*, and the *Firs* and *Cedars* of *Lebanon* to *Joppa*, the next Sea-port,

But above all, he sent his Namesake *HIRAM*, or *Huram*, the most accomplish'd *Mason* upon Earth.

And the prodigious Expence of it also enhanceth its Excellency; for besides King *David's* vast Preparations, his richer Son *SOLOMON*, and all the wealthy *Israelites*, and the Nobles of all the neighbouring Kingdoms, largely contributed towards it in Gold, Silver, and rich Jewels, that amounted to a Sum almost incredible.

Nor do we read of any thing in *Canaan* so large, the Wall that inclos'd it being 7700 Foot in Compass; far less any holy Structure fit to be nam'd with it, for exactly proportion'd and beautiful Dimensions, from the magnificent *Porch* on the *East*, to the glorious and reverend *Sanctum Sanctorum* on the *West*, with most lovely and convenient Apartments for the *Kings* and *Princes*, *Priests*, and *Levites*, *Israelites*, and *Gentiles* also; it being an House of Prayer for all Nations, and capable of receiving in the *Temple proper*, and in all its Courts and Apartments together, no less than 300,000 People, by a modest Calculation, allowing a square Cubit, to each Person.

M

And

And if we consider the 1453 *Columns* of *Parian* Marble, with twice as many *Pillasters*, both having glorious *Capitals* of several Orders, and about 2246 *Windows*, besides those in the *Pavement*, with the unspeakable and costly *Decorations* of it within; (*and much more might be said*) we must conclude its Prospect to transcend our Imagination; and that it was justly esteem'd by far the finest Piece of *Masonry* upon Earth before or since, and the *chief Wonder* of the World; and was dedicated, or consecrated, in the most solemn manner, by *King SOLOMON*.

But leaving what must not, and indeed cannot, be communicated by Writing, we may warrantably affirm, that however ambitious the *Heathen* were in cultivating of the *Royal Art*, it was never perfected, until God condescended to instruct his *peculiar People* in rearing the above-mention'd stately *Tent*, and in building at length this gorgeous *House*, fit for the special Resulgence of his *Glory*, where he dwelt between the *Cherubims* on the *Mercy-Seat*, and from thence gave them frequent oraculous Responses.

This most sumptuous, splendid, beautiful, and glorious Edifice, attracted soon the inquisitive Artists of all Nations to spend some time at *Jerusalem*, and survey its peculiar Excellencies, as much as was allow'd to the *Gentiles*; whereby they soon discover'd that all the World, with their joint Skill, came far short of the *Israelites*, in the Wisdom and Dexterity of *Architecture*, when the *wise King SOLOMON* was GRAND MASTER of the Lodge at *Jerusalem*, and the



the *learned King HIRAM* was GRAND MASTER of the *Lodge at Tyre*, and the *inspired HIRAM ABIF* was *Master of Work*, and *Masonry* was under the immediate Care and Direction of Heaven, when the *Noble* and the *Wise* thought it their Honour to be assisting to the ingenious *Masters* and *Craftsmen*, and when the *Temple* of the TRUE GOD became the Wonder of all Travellers, by which, as by the most perfect Pattern, they corrected the *Architecture* of their own Country upon their Return.

So that after the Erection of *Solomon's Temple*, *Masonry* was improv'd in all the neighbouring Nations; for the many Artists employ'd about it, under *Hiram Abif*, after it was finish'd, dispers'd themselves into *Syria*, *Mesopotamia*, *Assyria*, *Chaldea*, *Babylonia*, *Media*, *Persia*, *Arabia*, *Africa*, *Lesser Asia*, *Greece*, and other Parts of *Europe*, where they taught this liberal Art to the *free born* Sons of eminent Persons, by whose Dexterity the Kings, Princes and Potentates, built, many glorious Piles, and became the GRAND MASTERS, each in his own Territory, and were emulous of excelling in this *Royal Art*; nay, even in *INDIA*, where the Correspondence was open, we may conclude the same: But none of the Nations, nor all together, could rival the *Israelites*, far less excel them, in *Masonry*; and their *Temple* remain'd the constant Pattern.

A . S H O R T



## A SHORT CHARGE

TO BE GIVEN

To a NEW-ADMITTED BROTHER.

As delivered at the *Sea Captains' LODGE*.

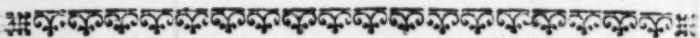
**Y**OU are now admitted, by the unanimous Consent of our Lodge, a Fellow of our most Ancient and Honourable Society ; Ancient, as having subsisted from Time immemorial ; and Honourable, as tending in every Particular to render a Man so, that will be but conformable to its glorious Precepts. The greatest Monarchs in all Ages, as well of Asia and Africa, as of Europe, have been Encouragers of the Royal Art, and many of them have presided as Grand Masters over the Masons in their respective Dominions, nor think it any Diminution to their imperial Dignities, to level themselves with their Brethren in Masonry, and to act as they did. The World's great Architect is our Supreme Master ; and the unerring Rule he has given us, is that by which we work. Religious Disputes are never suffered in the Lodge ; for, as Masons, we only pursue the universal Religion, or the Religion of Nature ; This is the Cement which unites Men of the most different Principles in one sacred Band, and brings together those who were the most distant from each other.

There

There are Three general Heads of Duty, which Masons ought always to inculcate, viz. To God, our Neighbours. and Ourselves. To God, in never mentioning his Name, but with that reverential Awe which becomes a Creature to bear to his Creator, and to look upon him always as the SUMMUM BONUM which we came into the World to enjoy; and, according to that View, to regulate all our Pursuits. To our Neighbours, in acting upon the Square, or doing as we would be done by. To Ourselves, in avoiding all Intemperances and Excesses, whereby we may be rendered incapable of following our Work, or led into a Behaviour unbecoming our laudable Profession; and in always keeping within due Bounds, and free from all Pollution.

In the State, a Mason is to behave as a peaceable and dutiful Subject, conforming cheerfully to the Government under which he lives: He is to pay a due Deference to his Superiors, and from his Inferiors he is rather to receive Honour with some reluctance, than to extort it: He is to be a Man of Benevolence and Charity, not sitting down contented while his Fellow-Creatures (but much more his Brethren) are in Want, and it is in his Power, without prejudicing himself or Family, to relieve them. In the Lodge he is to behave with all due Decorum, lest the Beauty and Harmony thereof should be disturbed and broke. He is to be obedient to the Master and presiding Officers, and to apply himself closely to the Business of Masonry, that he may

sooner become a Proficient therein, both for his own Credit, and for that of the Lodge. He is not to neglect his own necessary Avocations for the sake of Masonry, nor to involve himself in Quarrels with those, who thro' Ignorance may speak evil of, or ridicule it. He is to be a Lover of the Arts and Sciences, and to take all Opportunities of improving himself therein. If he recommends a Friend to be made a Mason, he must vouch him to be such as he really believes will conform to the aforesaid Duties; lest by his Misconduct at any Time, the Lodge should pass under some Imputations. Nothing can prove more shocking to all faithful Masons than to see any of their Brethren profane, or break through the sacred Rules of their Order, and such as can do it, they wish had never been admitted.



R U L E S and O R D E R S  
O F T H E  
S E A C A P T A I N S ' L O D G E,  
N o . 1 2 8 .

---

R U L E I.

**T**HAT this Lodge shall assemble every First and Third THURSDAY in the Month, thro' the Year, at Six o'Clock in the Evening precisely, during

during the Winter Season, that is, from MICHAELMAS DAY to LADY DAY inclusive, and at SEVEN o'Clock in the Evening, during the Summer Season, that is, from LADY DAY to MICHAELMAS DAY, exclusive; but the Master (as in Times past) shall have Power to convene a Lodge of Emergency, whenever he may find it expedient; and any other Brother calling a Lodge of Emergency, shall defray the Expences thereof.

## II.

That the Election of a Master, Wardens, Treasurer, and Secretary of this Lodge shall be by a Majority of its Members, on a Ballot to be taken at the public Lodge, held next before the Festivals of St. John the Evangelist and St. John the Baptist, and that each new-elected Master shall be installed and take the Chair on the above Festival Days; that the Officers shall remain in Office the Space of 6 Months; and that the Master shall, if necessary, at each Meeting immediately after the Lodge is opened, appoint a Steward for the Evening, out of the Members present.

## III.

That every Member shall pay his Half Year's Subscription of 6s. on the Night the Master is ballotted for, or nominated, and if any Member shall neglect or omit paying the same then, or within Three Lodge Nights afterwards, having particular Notice from the Secretary previous to the Third Night, he shall not be a Subscriber for the then Half Year, and in Case he shall petition to become again

again a Subscriber, he must be regularly balloted for as a Stranger, and if approved, he shall pay up his Subscription the first Lodge Night.

## IV.

That every Person desirous of being made a Mason shall be duly proposed, and his good Character and Conduct vouched for by the Proposer in a regular Lodge, and balloted for the ensuing Lodge Night, and if admitted, (which he may be, unless there appear Two Black Balls against him) the Proposer shall pay down One Guinea and a Half for the Two First Degrees to be by the Candidate taken in this Lodge, exclusive of his Certificate, for which he shall pay 2s. 6d. and if any Brother shall be duly proposed, who has gone thro' One or Two Degrees in any other constituted Lodge, he must be under the same Restrictions, but previous to such Ballot, due Notice shall be given to each Subscriber, that such a One by Name is to be balloted for the ensuing Night.

## V.

That no Brother shall be a Member of this Lodge, until he hath visited it once at least, and hath been duly proposed in open Lodge; which done, he shall be balloted for according to the last Rule, and unless Two Black Balls appear against him, he shall be admitted, on paying his Subscription, which shall be in Proportion to the Time then to come in the current Half Year. That every Member proposing a Candidate for Admission or Initiation shall deposit One Guinea and a Half, to be  
returned



returned if not approved of, but if approved, and the Candidate does not attend within Three Lodge Nights, One Guinea, Part of such Deposit, shall be forfeited.

#### VI.

That no Visitor shall be admitted without the unanimous Consent of the Members present, nor unless he has been raised to the Degree in which the Lodge is then sitting; each Visitor to pay the Sum of One Shilling, which is to be considered [as the Visitors whole Expence for Liquor, except present and past Grand Officers, Members of the Stewards Lodge, who, out of Respect to their Situations, shall be exempt from paying any Visiting Fee; and that the Expence of the Night be always called in at TEN o'Clock precisely, or as soon as may be.

#### VII.

That the Cash or Fund of Money, as well as the Jewels, and other Property of or appertaining to this Lodge, an Inventory of which is transcribed after these Laws, in the Bye-Law Book, and which shall hereafter be purchased by or belonging to this Lodge, shall be, and the same are hereby vested in and declared to be the Property of the Subscribers for the Time being.

#### VIII.

That the Master of the Tavern, or other House where this Lodge is or may be held, shall subscribe his Name to an Inventory of the Furniture belonging to the Lodge, acknowledging the same to be in his Possession, and shall sign a Bond to deliver them

them up when he is properly applied to for the same.

IX.

That every Officer not making his Appearance in the Lodge, or sending his Key at the Time expressed in his Summons, or within Fifteen Minutes afterwards, shall forfeit and pay as follows, (to wit) The Master a Fine of 2s. 6d. if his Key of the Chest is not brought or sent in due Time; and the Senior and Junior Wardens each 2s. 6d. and the Forfeitures to be called for by the Secretary the next ensuing Night, who for Neglect of each such Duty shall forfeit 5s.

X.

That every Subscriber shall, on St. JOHN'S DAY, pay 1s. 6d. towards the Expences of said Day, and that every visiting Brother shall pay 3s. 6d. to defray the said Expences.

XI.

That any Member elected into Office, and refusing to serve, shall be fined as follows, The Master, 5s. the Wardens; 3s. 6d. each; the Treasurer and Secretary, 2s. 6d. each; the respective Fines to be paid on the ensuing St. JOHN'S DAY.

That any Member who solicits a Vote, for himself or another, shall be under the Censure of this Lodge, nor shall a Member of any other Lodge, who also belongs to this Lodge, become an Officer of this Lodge.

XII.

## XII.

That every Member, except the Master, must sit uncovered during Lodge Hours, and obey the Master in all reasonable Matters, and call him Worshipful, and the other Members by the affectionate Name of Brother. That any of the Brethren who shall spoil the Harmony of the Meeting by being intoxicated with Liquor, by cursing, swearing, or taking God's holy Name in vain, by using indecent, immodest, or obscene Expressions, or by any other Misbehaviour whatsoever, the Master shall be obliged to lay before the Body (on the next Night of Meeting) a State of the Crime, under the Penalty of forfeiting 5s. to the Treasurer of the Lodge, and the Brother complained of must abide by the Award and Determination of the Lodge.

## XIII.

That any Motion relative to the Affairs of the Lodge must be delivered in Writing, and after being read by the Secretary in his Place, shall lie on the Table 'till the next Night of Meeting 'ere it can be disposed of, and the Secretary shall insert a Copy thereof in the Summonses for the next Lodge Night.

## XIV.

That if Two or more Members get up to speak at One Time, it shall be in the Power of the Master to call them to Order, and declare who is to be the Speaker; he that refuses to pay proper Respect to the Master's Voice in this particular, shall incur the Penalty of 6d. if he persists in his Fault, the  
Fine

Fine shall be augmented at the Discretion of the Master and Brethren present.

XV.

That a Lecture on Masonry must be given by the Master, or whomsoever he shall appoint, on every Lodge Night, if possible,

XVI.

That the Members of this Lodge shall meet at high Noon, on the Grand Festivals of St. JOHN the BAPTIST, and St. JOHN the EVANGELIST, that is to say, on the 24th Day of JUNE, and the 27th Day of DECEMBER, in every Year, to transact the great and mighty Business of the Day, and dine together agreeable to ancient Custom.

XVII.

That if the Master misbehaves in the Execution of his Office. he shall not be called to account for the same until the Expiration of his Half Year; but it shall be incumbent on the Master who succeeds him, upon his coming into Office, to call him to a strict Trial, under the Penalty of 5s. as specified in the Twelfth Rule.

XVIII.

That if any one Member makes a Complaint to the Lodge against another, and the Member complained of be found guilty. he shall abide the Determination of the Lodge; but if it appears that the Accuser cannot support his Complaint to a Conviction against the other, such Accuser shall suffer such Penalty as the accused might have been made to suffer, if he had been found guilty of the  
Offence

Offence complained of; but this Rule is not meant to hurt the Master in the Execution of his Office,

XIX.

That if any Member of this Lodge be guilty of any Misdemeanour, Crime, or Irregularity, not specified in these Rules, he shall be dealt with as the Worshipful Master and Brethren shall think proper, and abide the Award and Determination of this Lodge: And that all these Rules stand unalterable so long as any Six Members are of One Mind therein, provided that any of them do not make void or take away the Energy or Force of any of the Grand Lodge Rules.



Prologues, Epilogues, &c.

P R O L O G U E.

**T**H O' SLANDER follows wheresoe'er I go,  
To vilify the Art she does not know,  
Undaunted (Guilt alone has cause to fear)  
Cloath'd with this honour'd Badge, I now  
appear,

Owning myself a MASON ;—at the Name,  
No guilty Redness dies my Cheek with Shame :  
Let Slander follow ;—I her Darts defy,  
And laugh at sneering Folly's oft-told Lie.

N

But

But what our Order teaches I will shew ;  
The Lessons you *must* love—when once you  
know.

It always bids us, humbly to adore  
Th' ALMIGHTY ARCHITECT ;—by whose  
great Pow'r

The Universe was built ;—to his Decree,  
Which Wisdom ever guides, resign'd to be.  
It makes us zealous in our Country's Cause,  
True to its Prince, and faithful to its Laws ;  
Forever bids us, with the strictest Care,  
To act with all the World upon the Square ;  
Never to publish a frail Neighbour's Shame,  
Or filch away a Brother's honest Name ;  
To be sincere ;—his Secrets ne'er reveal,  
And him to serve, with Fervency and Zeal.  
With true PHILANTROPY it warms our Breast,  
With useful Zeal to succour the Distrest ;  
Bids us shew Mercy when we have the Pow'r,  
And to the houseless Stranger ope the Door ;  
The Naked with warm Vestments to infold,  
And guard the shiv'ring Wand'ers from the  
Cold :

To feed the Hungry—bid them *eat* and live,  
And to the thirsty Lip the Cup to give ;  
To visit Wretches tortur'd by Disease,  
Make smooth their Bed, and pour the Balm  
of Ease.

The Widow's Tale, the Orphan's Cry to hear,  
And from their Eyes wipe of Affliction's Tear ;  
“ To



“ To know each Office, each endearing Tie,  
 “ Of soft-eyed, Heaven-descended CHARITY.”

Upright it bids us walk ;—to put a Rein  
 On sensual Appetites,—and Pride restrain.  
 It roots out narrow Notions from the Mind,  
 And plants a gen’rous Love for all Mankind ;  
 Regards not Modes of Faith, but cries, Unite  
 With ALL, who work by the nice Rule of  
 Right ;

All have one Father ;—all good Men and true,  
 In diff’rent Roads, the same great End pursue.  
 When to the Lodge we go—that happy Place,  
*There*, faithful Friendship smiles in every  
 Face.

What tho’ our Joys are hid from public View,  
 They on *Reflection* please, and must be true.  
 The Lodge, the social Virtues fondly love ;  
*There*, Wisdom’s Rules we trace, and so im-  
 prove :

*There* We, (in moral Architecture skill’d)  
 Dungeons for Vice—for Virtue Temples build ;  
 Whilst scepter’d Reason from her steady  
 Throne,

Well pleas’d surveys us all, and makes us one.  
*There*, Concord and Decorum bear the Sway,  
 And moral Music tunes th’ instructive Lay :  
*There* on a pleasing Level all appear,  
 And merit only is distinguish’d *There*.  
 Fraternal Love and Friendship *There* increase,  
 And decent Freedom reigns, and lasting Peace.

SECRETS we have—but those we gladly shew  
 To PROPER PERSONS,—who apply to know.  
 Be not offended, lovely, BEAUTEOUS FAIR,  
 'That you from MASON'S RITES excluded are ;  
 'Tis not because we think you would disclose,  
 Whate'er within your Breasts we might repose ;  
 But we're afraid (and sure our Fears are true)  
 Were you admitted, LOVE would enter too ;  
 That Jealousy might then our Hearts inflame,  
 And to a RIVAL'S, turn a BROTHER'S Name ;  
 Break all our Bonds, annihilate our Joy,  
 And soon our antient Order quite destroy :  
 Be not offended !—we your Sex adore,  
 And pay true Homage to your sov'reign Pow'r.  
 Thus, I, the Lessons which we're taught,  
     have shewn,  
 Which surely *must* be lov'd, as soon as known ;  
 If e'er with these, our Actions disagree,  
 Censure the MEN—but blame not Masonry :  
 We do not blame, when Christians go astray,  
 The Light that came from Heav'n to shew  
     their Way.

PROLOGUE.



P R O L O G U E.

SPEAKERS, { A FATHER,  
                  { A MOTHER,  
                  { A DAUGHTER about 10 Years old,

*The Curtain draws up, and discovers the Mother sitting at a Table Knitting, upon which lies a Play-Bill; the Daughter enters and takes it up.*

D A U G H T E R.

**B**Y DESIRE OF THE CAPTAINS' LODGE!—  
What's this? This Captains' Lodge,  
Mamma?—*Moth.* FREE-MASONS, Miss.

D A U G H T E R.

FREE-MASONS, my good Madam! Lack-a-day,  
What Sort of Things (I long to know) are  
they?

M O T H E R.

All Women from their Order they exclude,

D A U G H T E R.

Do they, Mamma?—Indeed that's very rude;  
Fond as I am of Plays, I'll ne'er be seen  
At any Play bespoke by such *vile* Men.

M O T H E R.

Call them not *vile*—I, Masons much approve;  
And there is ONE whom YOU with Fondness  
love;

Your Father;—but behold, he now appears,  
And from the Lodge the Mason's Badge he  
wears.

*[The Father enters, cloathed as a Mason, the  
Daughter runs towards him.]*

D A U G H T E R.

PAPA. are you a MASON?—Do tell me,  
No do, my good Papa, what's MASONRY?

F A T H E R.

I will, my Dear;—Our Order is designed,  
To expand the human Heart—and bless Man-  
kind,

WISDOM herself *contriv'd* the mystic Frame;  
STRENGTH to *support*?—t'*adorn* it BEAUTY  
came.

We're taught, with ever grateful Hearts t'adore,  
The GOD OF ALL,—the UNIVERSAL POW'R;  
To be good Subjects;—ne'er in Plots to join,  
Or aught against the Nation's Peace design.  
We're taught to calm destructive Anger's Storm  
And bring rude Matter into proper Form;  
Always to work by the unerring SQUARE,  
With Zeal to serve our Brethren,—be sincere,  
And by our Tongues let our whole Hearts  
appear;

Lowly of Mind, and meek, we're bid to be,  
And ever cloath'd with true Humility,

ALL

ALL, Children of one gracious Father, are,  
 To whom no Ranks of Rich and Poor appear;  
 " He sees with equal Eye, as God of all,  
 " A Monarch perish, and a Beggar fall."

We're taught our Conduct by the PLUMB to  
 try,

To make it upright to the nicest Eye.

The COMPASS is presented to our Eyes,

And, CIRCUMSCRIBE YOUR ACTIONS, loudly  
 cries;

We're strictly order'd never to pass by,

Whene'er we see a Fellow-Creature lie

Wounded by Sorrow;—but with Hearts to go,

Which with the Milk of Kindness overflow,

And make a careful Search each Wound to find,

To pour in Oil and Wine,—and gently bind;

On our own Beasts to place him;—to convey

Where ALL may strive to wipe his Tears away.

#### M O T H E R.

Go on, ye good Samaritans, to bless,

And may your generous Hearts feel no Distress.

#### F A T H E R.

Whoe'er believes in an Almighty Cause,

And strict Obedience pays to moral Laws,

Of whatsoever Faith or Clime he be,

He shall receive a Brother's Love from me.

" For Modes of Faith let graceless Zealots  
 fight,

" WE know he can't be *wrong* whose Life is  
*right*.

What

What tho we *here* such diff'rent Roads pursue,  
 All upright MASONS,—all good Men and true,  
 Shall meet together in the Lodge above,  
 Where their *good Names* shall certain Pass-  
 Words prove.

## M O T H E R.

No,—God respects not *Persons*,—but will bless  
 Those of *all Climes* who follow Righteousness.

## F A T H E R.

Whene'r Philosophy,—by rigid Law,  
 And Brow severe, to Virtue strives to draw,  
 Men are disgusted ;—We take diff'rent Ways,  
 And make fair Virtue and her Lessons please.  
 We at our Work are rationally gay,  
 And Music call to tune the moral Lay.  
 Intemp'rance never at our Lodge appears,  
 Nor noisy Riot e'er assails our Ears;  
 But Pleasure, always, with her Bosom Friends,  
 With Chearfulness, and Temperance there  
 attends.

Our SECRETS (of Importance to Mankind)  
 The upright *Man*, who *seeks*, may always find.

## M O T H E R.

But Women ever seeking, seek in vain;  
 Be kind enough this Mystery to explain.

## F A T H E R.

Tho' Women from our Order we exclude,  
 Let not that beauteous Sex at once conclude

We



We love them not;—or think they would reveal,

What we as Secrets wish them to conceal;  
 We *fondly* love,—and think we might impart,  
 (Sure of their Faith) our Secrets to their Heart.  
 But we're afraid, if once the lovely Fair  
 Were at our happy Lodges to appear,  
 That LOVE and JEALOUSY would *both* be there.  
 Then *Rivals* turn'd,—our social Bonds destroy'd  
 Farewel the Pleasures *now* so much enjoy'd!  
 We're taught to build 'gainst Vice the strongest  
 Fence,

And round us raise the Wall of Innocence:  
 Happy! thrice Happy! could we Masons see  
 Such *perfect Workmen* as they're taught to be;  
 Could we behold them every where appear,  
 Worthy the honourable Badge they wear.  
 Thus I've explain'd, my Child, our ROYAL  
 ART.

### D A U G H T E R.

I'm much oblig'd,—I thank you from my Heart.  
*All* you have said I have not understood,  
 But Masonry, *I'm sure*, is *very* good;  
 And if to marry 'tis my Lot in Life,  
 If you approve, I'll be a MASON'S WIFE.

### EPILOGUE.



## E P I L O G U E.

Enter *A* followed by *B* speaking to him.

**N**AY, but my dear good Brother, why so nice?

Split me ! but Secrecy is grown a vice ;  
You say you've given your Promise,—all a  
Joke,

A Promise, like a Pye-Crust, should be broke.  
Tell me *your* Secret, I'll tell you a Score.

*A.* You Beaux tell every Thing you know,  
and more.

But we who walk by Reason's friendly Aid,  
Neither betray, or fear to be betray'd.  
Nor think it fit that Wisdom's sacred Rules,  
To all divulg'd, become the Sport of Fools.  
With *these*, thank Heav'n, we seldom are  
perplex'd,

*B.* Well preach'd, good Brother, and without  
a Text.

Tho' you won't tell the Secret, I could guess,  
If I knew what to make of that strange Dress :  
Gloves, Square, and Apron, to be sure  
they're spruce,

But rather seem to nice for Workman's Use.

Perhaps

Perhaps, [*pauses*] ay that will do—you leave  
your Spouſes,

And at the Lodge conſpire to build Card  
Houſes.

*There*, as at White's, your tedious Vigils keep,  
And 'tis Quadrille, or Whiſt, that murder  
Sleep :

Subjects perhaps of Pleaſure's golden Reign,  
Mirth is your Buſineſs, and the Word Cham-  
pagne.

Perhaps of Harmony you own the Pow'r,  
And ſprightly Glees beguile the fleeting Hour ;  
Or elſe around the buſy Scandal flies,  
And at each Breath a Lady's Honour dies.  
You mark their little Foibles there, and rate  
'em ;

Since you exclude 'em, to be ſure you hate  
'em.

If this is all you meet for, *this* you'll ſee  
In more Perfection at the Coterie :  
But in one Thing we differ much,—for there  
In *all our* Joys the Ladies have a Share :  
At *our* harmonic Meetings they preſide,  
And Love and Wine, the bliſſful Scene divide.  
*There* dazzling Lights each wond'ring Scene  
confound,

And *there* we ſeem to dance on Fairy Ground ;  
And *there—A.* A Moment's Reſpite if you  
can,

And

And hear how widely you mistake our Plan ;  
Know if in Splendors any Joys you place,  
Superior Lights our happy Lodges grace ;  
Serenely bright they lead no Sense astray,  
But point to Widow's Throne the arduous  
Way.

Yet think not that we pass the churlish Night,  
Without Refreshment—*B.* Then I'm in the  
Right.

*A.* The moderate Glass with Caution we dispense,  
Not to bewilder, but to cheer the Sense.  
We Masons aim not to be *more than men*.  
Music we have too—*B.* Then I'm right again.

*A.* Yet no loose Strains excite unchaste Desire,  
Nor wanton Sounds profane Urania's Lyre:  
Chaste as the Muse, the Lessons we are taught,  
Nor Cards nor Scandal there deserve a  
Thought.

*B.* No Cards!—No Scandal! now you've spoilt  
the Whole,

A very pretty Meeting by my Soul !  
A modest Set who neither Game nor Swear,  
Egad, I fancy you'll not catch me there.  
In search of Joys I vanish to Soho,  
But stay—I'll leave one Secret e'er I go ;

[*affects to whisper*]

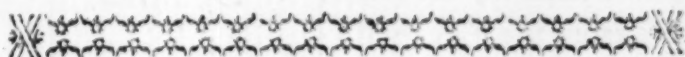
I find

I find your *Order* suits not Lads of Spirit;

*A.* For ever welcome to it Men of Merit.

To such of every Clime, of every Station,

We give at once a general Invitation.



## P R O L O G U E.

**L**ADIES, perhaps you've heard of Gyges'  
Ring,

Of which Historians write, and Poets sing :

Form'd by a Lydian Sage with potent Spell,

This Ring its Wearer made invisible.

After his Death it often chang'd its Master,

At length Fate destin'd it to Zoroaster.

By his Successors carefully possess'd,

Long did the Magi flourish in the East ;

'Till Ammon's Son with Thais thither came,

Who fir'd Persépôlis to please the Dame.

Beneath its Ruins long the Treasure lay,

'Till by an Arab Robber brought to Day.

Unconscious of the Prize he trudg'd along,

And sold it to a Bramin for a Song.

Thence in Bengal thro' various Hands it past,

And to a Kinsman of my own at last ;

By which such Deeds he saw (the more's the  
Pity)

As ne'er will be explained to the Committee :

O

He

He dying gave it me, its Virtues rare  
 Unfolded, and soon left a joyful Heir :  
 'To pass where'er I pleas'd, unseen and free,  
 O what a Feast for Curiosity !  
 No more shall Masonry, I cried, conceal  
 Its Mysteries ; all its Secrets I'll unveil.  
 No more the Fair shall languish ; I'll explain  
 What they all wish to know, and wish in vain.  
 I said and clapp'd my Ring upon my Finger,  
 Away I went in haste ; I did not linger ;  
 At a Fat Brother's Back, close as his Shade  
 I follow'd, and with him my Entry made.  
 The Brethren all were met, a social Board ;  
 I saw unterrified the guardian Sword.  
 I saw—I saw—and now your Ears prepare,  
 What I then saw I'll publicly declare.  
 Clear'd was my mental Eye—I saw each Grace  
 And each protecting Genius of the Place :  
 FRIENDSHIP on Wing ethereal flying round,  
 Stretch'd out her Arm, and blest the hallow'd  
     Ground.  
 HUMANITY well-pleas'd there took her Stand,  
 Holding her Daughter PITY in her Hand :  
 There CHARITY which soothes the Widow's  
     Sigh,  
 And wipes the Dew-Drop from the Orphan's  
     Eye ;  
 There stood BENEVOLENCE ; whose large Em-  
     brace,  
 Uncircumscrib'd, took in the Human Race :  
                     She



She saw each narrow Tie, each private End  
 Indignant, Virtue's universal Friend :  
 Scorning each frantic Zealot, bigot Fool,  
 She stamp'd on every Breast her Golden Rule.  
 And tho' the Doors are barr'd 'gainst you ye  
     Fair,

Your darling Representative was there,  
 Sweet MODESTY. Amid the moral Lay,  
 To you her Tribute did Remembrance pay ?  
 I saw each honest Heart with Transport flow,  
 I saw each honest Cheek with Rapture glow.  
 These little Absences I found would prove,  
 But added Fuel to the Torch of Love.  
 Smit with Delight—at once reveal'd I stood,  
 And begg'd Admission of the Brotherhood :  
 They kindly heard, and pardon'd my Offence,  
 I barter'd Curiosity for Sense.  
 My magic Ring destroy'd, reduc'd to Dust,  
 Taught what was right, and generous, and just.  
 For Masonry, tho' hid from prying Eyes,  
 In the *broad World* admits of no Disguise.



## E P I L O G U E.

*Mrs. T. struggling as if to come on the Stage.*

**E**XCUSE me, Sir—I'll not be held—go to,  
 I fancy I can speak as well as you ;  
 I'm not prepar'd you say —perhaps you're bit—  
 Alas, you little know of Woman's Wit.

Prologue, and Songs, and all ! 'tis rather hard,  
 I should not in the Deal put in my Card.  
 Encroach on Mason Ground ! no Lodge is here,  
 I'll speak the Epilogue, that's flat and fair.

[*Coming forward*]

Brethren, (for by your Smiles I well can see,  
 You bear our Sex no *great* Antipathy)  
 Forgive this little Bustle and Intrusion,  
 For whence did Order spring, but from Con-  
 fusion ?

And sure you'll deem a Lady not absurd,  
 To claim her Right in having the last Word.  
 Besides, to be more plain, and tell you true,  
 We have our Mysteries as well as you.  
 In short, (tho' I'm not apt to be Laconic)  
 Our Aprons, tho' not Sheep's-skin, are Masonic.

[*Pointing to her Head-Dress.*]

Behold this Tower suspended in the Air,  
 What Master Mason with his Line and Square,  
 E'er form'd a juster Plan ? 'tis built t'a Hair.

[*Turning half round & pointing to the binder Hair.*]

This Demi-bastion ! is it not compleat ?  
 See you not here the beautiful and great ?  
 Am I not qualified to give a Lecture,  
 Who boast such noble Piles of Architecture ?  
 You fix your Scale—or spread your Compass  
 wide—

Eccentric Fashion is the nobler Guide.  
 Your Figures ! pshaw ! e'en Euclid's self perhaps  
 'T would poze to draw the Figure of our Caps.

And

And as for Squares and Hexagons, ye Wife,  
We beat you quite; for Instance—Christmas  
Pies.

Talk you of Instruments? Our simple Feet  
Shall dance, and form a Labyrinth of Crete:  
In Circles most exact *you* deal;—mere Rote!  
What Circle's equal to our Petticoat?  
You sage Philosophers may laugh or stare,  
But if we please, we'll make the Circle square;  
Think you, you e'er will see in Bedford Place,  
An Oval finer than the Female Face?  
But not to Matter and its Laws confin'd,  
Our nicer Art attempts the Human Mind.  
We turn the Soil, fix firm Foundations there,  
And Fanes to Love, and sacred Hymen rear.  
As the Ground varies, whether Vale or Hill,  
We Masons vary our Materials still.  
Some use gay Airs, yet innocently free,  
Join'd with a Dash of harmless Coquetry:  
Some coy Reserve, some Wit's enlivening Fire,  
Others Amphion-like, the melting Lyre.  
The Prude indeed could never build at all,  
For Scandal's fandy Pillars quickly fall.  
Two radiant Eyes have often rais'd a Pile,  
As the Sun quickens Insects in the Nile:  
Yet Time we own will shake our firmest  
Mound,  
Unless by Virtue's lasting Cement bound;  
Unless Good-Temper veils each latent Flaw,  
And Decency her Polish will bestow.

Thus Brethren stands our claim to Masonry.  
 Let a *free* Sister then *accepted* be.  
 Know then that all true Adepts have their Sign,  
 Discover yours, I'll frankly tell you mine.



# P R O L O G U E.

**A**S lately, Brethren, from the LODGE I  
 came,

Warm'd with our Royal Order's purest Flame;  
 Absorb'd in Thought;—before my ravish'd  
 Eyes,

I saw the Genius MASONRY arise:

A curious hieroglyphic Robe he wore,

And in his Hand the SACRED VOLUME bore:

On one Side was divine ASTRÆA plac'd,

And soft-ey'd CHARITY the other grac'd;

HUMANITY, the gen'ral Friend, was there,

And PITY, dropping the pathetic Tear;

There too was ORDER;—there with rosy Mein  
 Blithe TEMP'RANCE shone, and white rob'd

TRUTH was seen.

There, with a Key, suspended to his Breast,

SILENCE appear'd;—his Lips his Fingers prest:

With these, soft warbling an instructive Song,

Sweet MUSIC, gaily smiling, tripp'd along.

Wild Laughter, clam'rous Noise, and Mirth

ill bred,

The Brood of Folly, at his Presence fled.

The

The Genius spoke,—“ My Son, observe  
my Train,

“ Which, of my Order diff’rent Parts explain.

“ Look up—Behold the bright *Astræa* there,

“ She will direct thee how to use the Square;

“ *Pity* will bid thee grieve, with those who  
grieve,

“ Whilst *Charity* will prompt thee to relieve;

“ Will prompt thee ev’ry Comfort to bestow,

“ And draw the Arrow from the Breast of Woe;

“ *Humanity*, will lead to Honour’s Goal,

“ Give the large Thought, and form the  
gen’rous Soul;

“ Will bid thee thy fraternal Love expand,

“ To Virtue of *all* Faiths,—and ev’ry Land.

“ *Order* will kindly teach her Laws of Peace,

“ Which Discord stop, and social Joys in-  
crease;

“ *Temp’rance* instruct thee all excess t’ avoid,

“ By which fair Fame is lost, and Health  
destroy’d;

“ *Truth* warn thee ne’er to use perfidious Art,

“ And bid thy Tongue be rooted in thy Heart;

“ *Silence* direct thee never to disclose,

“ Whate’er thy Brethren in thy Breast repose;

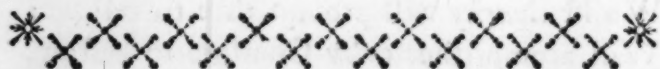
“ For thee shall *Music* strike th’ harmonious  
Lyre,

“ And whilst she charms thy Ear, Morality  
inspire.

“ These

“ These *all* observe; and let thy Conduct shew,  
 “ What real Blessings, I on Man bestow.”

He said, and disappear'd :—and Oh ! may we,  
 Who wear this honour'd Badge, accepted, free,  
 To ev'ry Grace and Virtue Temples raise,  
 And by our useful Works our Order praise.



## E P I L O G U E.

Spoken in the Character of VIOLANTE,  
 in the Comedy of the WONDER, or  
 a WOMAN keeps a SECRET.

**Y**E, who possess that Secret, which to gain,  
 We oft' have sued, as often sued in vain !  
 Ye, whom th' Entreaties of the Fair you love  
 In some soft Moment never yet could move !  
 Once more with you the BRETHREN of the  
                   UNION,  
 Our injur'd Sex claims full and free Commu-  
                   nion.  
 Nay, after what you've heard and seen to Night,  
 We ask no *Favour*—we demand our *Right*;  
 Since neither Fear, nor Shame, nor Love,  
                   could wrest  
 The sacred Trust from VIOLANTE's Breast.

And



And let me tell you, Sirs, the Trial's such,  
I doubt you'd squeak were you press'd half as  
much.

Well then—out with your Secret—what, all  
dumb!

Will you accept of us?—Deuce take your  
Mum!

I vow, these MASONS are mere TURKISH  
Fools,  
Who dare believe we WOMEN have no Souls,  
And yet, I'm sure, amongst them all who flout us,  
Not One can fancy PARADISE without us,  
But henceforth, if they still deny our Merit,  
We'll shew them, if no Soul—we have a Spirit.  
'Tis plainly all a Plot against your Wives;  
But we may lead your Worships blessed Lives.  
Ye, who abroad with Aprons gaily roam,  
May, sadly, find the Breeches worn at Home,  
MASTERS of LODGES, not so of their Houses,  
May read their treais'nous Lectures 'gainst  
their Spoules;  
Yet say, ye gallant Sons of ARCHITECTURE,  
Could not we match you with a Curtain-  
Lecture!

Should this not mend you—we such Tricks  
may shew,  
As did the Sex some thousand Years ago:  
The Ladies then—(who dares the Fact dis-  
pute?)—

As now were curious, and the Men as mute;

At

At length, beyond all Female Patience grown,  
 They constituted LODGES of their own;  
 Had their own Signs, and Words, and (doubt-  
     less) Jewels,  
 Aprons, and Squares, and Compasses, and  
     Trowels;  
 Nay, arm'd with Sword and Buckler to defy  
     'em,  
 And murder'd every Male who ventur'd nigh  
     'em.

How 'twould affright you mute Masonic Dons,  
 Should we revive the Lodge of AMAZONS!

—Heav'ns!—neither Promise, Threat, nor  
     Love prevails.

Indeed! and will you MASONS ne'er tell Tales?  
 'Faith then I will—and own, as 'tis but just  
     t'ye,

Since you're so close—why, *we* may safely  
     trust ye.

For sure (my lovely Sisters) they alone  
 Can keep *our* Secrets, who can keep their *own*.



## P R O L O G U E.

**T**HRO' many an Age, amid the shock of  
     Arms,

Religion's Jars, and Party's fell Alarms;

Mid

Mid Folly's Lies, and Slander's forged Stains,  
 Still unsubverted, MASONRY remains;  
 Begot by Wisdom, and upheld by Truth,  
 Still feels the Vigour of unfading Youth.  
 The mystic Building stands mid Envy's Flood,  
 And Evil finds itself o'ercome by Good.  
 Still lock'd in Secrecy the hallow'd Tie;  
 Its generous Virtues meet the public Eye;  
 And Actions now are candidly confess'd,  
 To shew the hidden Motives of the Breast.  
 Hypocrisy awhile may cheat the Sight,  
 But Time will bring the snaky Pest to Light.  
 Ages have stamp'd a Value on our Art,  
 But 'tis our *Deeds* that must convince the Heart.

The Mason views yon glitt'ring Orbs on  
 high,

Fix'd in the vast o'er-arching Canopy,  
 And from the Architect benignant, draws  
 His humbler Actions, less extensive Laws,  
 Benevolence is hence his darling Theme,  
 His waking Monitor, his midnight Dream.  
 He views the various Races of Mankind,  
 And views them always with a Brother's Mind.  
 No Modes of Faith restrain his friendly Zeal;  
 The *World* is but one larger common Weal.  
 Yet not alone the fruitless Will to bless,  
 The Mason's Heart is open to Distress;  
 His Eye sheds Pity's Dew,—his Hand is near  
 To wipe away Affliction's start'ning Tear;

The

The Widow smiles;—Compassion weaves her  
Wing;

The Prisoner leaps for Joy,—the Orphans sing.

O, Brethren! still pursue the Task divine;  
For us hath Rectitude mark'd out the Line.

Behold Humility the Level bear,

And Justice, steady-handed, fix the Square.

Within our LODGE hath Friendship plac'd her  
Throne;

There Unity hath knit her sacred Zone;

There Reason with Simplicity of Soul;

There modest Mirth and Temperance guard  
the Bowl;

There moral Music lifts her tuneful Lore,

And Secrecy sits smiling at the Door;

Conscious, tho' not to prying Mortals giv'n,

That all our Actions are approv'd by Heav'n;

Conscious, that all who aim at Virtue's Goal,

Bear our essential Myst'ries in their Soul.

To you, ye Fair, adorn'd with ev'ry Grace,

Tho' antient Custom hath forbid that Place:

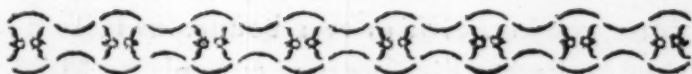
We know your Worth, your Excellence we  
prize,

We own your Charms,—the Magic of your  
Eyes:

The Wretch who loves not you,—upon *our*  
Plan,

Forfeits the Name of Mason, and of Man.

## PROLOGUE.



## P R O L O G U E.

**T**HE mighty Conq'rors who aspire to Fame,  
 And, who by wide-spread Ruin, raise a  
 Name,  
 Who glory in the Battles which they gain,  
 And ride, exulting, o'er th' ensanguin'd Plain;  
 Such Men as *these* my Heart can ne'er approve,  
 Terror they cause,—but cannot win my Love;  
 These, by eternal Justice, were design'd,  
 For righteous Ends, the Scourges of Mankind.  
*My* Heart delights in these,—the truly wise,  
 Who,—Men to make most happy,—civilize;  
 The Band illustrious,—the benignant Few,  
 Who teach the boist'rous Passions to subdue;  
 Instruct Mankind in ev'ry gen'rous Art,  
 And, by Example, humanize the Heart;  
 Who, like the Sun, their Blessings widely  
 spread,  
 Who Comfort give to Grief,—to Hunger,  
 Bread;  
 Whose Minds, contracted by no narrow Plan,  
 Own as a Brother, ev'ry virtuous Man.  
 Who Science and Morality improve,  
 And, to *all* Climes, diffuse fraternal Love;  
 These only, Heroes in *my* Eyes appear,  
 And such I more than honour,—I revere.

P

To

To form such Heroes Masonry was giv'n ;  
 Most gracious Gift of ever-bounteous Heav'n !  
 And oh ! what Pleasure now expands my Mind,  
 To see around, the Friends of Human-kind ;  
 My Brethren,—Sons of Mercy,—who bestow  
 With lib'ral Hand, the Balm for Mortal's  
 Woe ;

Who, unconfin'd, Benevolence impart,  
 Dilate the narrow Soul,—and mend the Heart.  
 Go on, ye wise Philanthropists, pursue  
 The certain Path which leads to Honour true ;  
 Still *live* as ye are *taught*,—that Men may see,  
 What human Nature can, and ought to be ;  
 Then Masonry,—the Source of Truth and  
 Peace,  
 Will spread its Influence far, and far increase ;  
 Unfading Glory deck the Mason's Name,  
 Whilst, built on Virtue, stands his spotless  
 Fame.



## E P I L O G U E.

Spoken in the Character of COLIN  
 MACLEOD, in the Comedy of the  
 FASHIONABLE LOVER.

**C**OLIN Macleod you see again appears,  
 And these white Gloves, and this white  
 Apron wears ;

He's



He's a Free Mason ;—you, Brethren, ken it  
well,

But how you ken it, that I shanna tell.

Frown not my pretty Lasses,—tho' from you  
Our Secret is conceal'd, we still are true ;  
None will more constant Lovers prove, believe  
me ;

And we're no Masons, if we e'er deceive ye.

In Edinburgh I lately was, and there  
Of Masons, muckle good I chanc'd to hear :  
They told me they were helpful to the Poor,  
Lov'd all Mankind,—and ope'd their friendly  
Door

To Men of mean, as well as noble Blood,  
If they had honest Hearts ; were true and gude ;  
Aw my poor Father left was Honesty,  
And by Sol it is not spent by me ;  
I offer'd,—was receiv'd,—and quickly found  
What they had told me was not empty Sound.  
Then I to Lodges, overjoy'd, repair'd,  
And I will now disclose what there I heard :  
They told me in my Dealings to be just,  
To keep my Word,—by faithful to my Trust ;  
To love the Man whose Heart no falsehood  
knew,

Whether a Turk, a Christian, or a Jew ;  
They told me that the gracious God above,  
Did gude Men of all Faiths and Climates love.

They said,—Ne'er let Affliction pass thee by,  
 And not ask what it ails;—they bid me try  
 To ease the troubled Mind,—to wipe the tear-  
                   ful Eye.

Ah! when I see Distress, my Heart receives  
 Ecod like Grief, and like a Pull it gives,  
 I canna for my Sol, without great Pain,  
 I canna get it bock t' its Place again;  
 And to my Laps it jumps for Joy, when I  
 Can find the Means to stop a Brother's Sigh:  
 I want to help all those who feel Distress;  
 Cold Hearts all hanna who cold Climes possess.  
 Since Heav'n has done so much for me,—I were  
 A graceless Loon, a little not to spare:  
 A little, my dear Brethren in Distress,  
 Muckle I'll spare to make your Suff'rings less,  
 I canna happy be,—and *you* not so,  
 I take a Share in ev'ry human Woe.

Oh! Masonry, 'twas you my Heart inclin'd,  
 Thus with *effectual* Love, to love Mankind;  
 You taught me Mercy, and enlarg'd my Mind,  
 May all your Lessons through the World ex-  
                   tend,

Then Man will be of Man the certain Friend;  
 No diff'rent Faith, or Party disunite,  
 And *doing Gude* be ev'ry Mon's Delight.

A H Y M N.



## A H Y M N.

**U**NTO thee, great GOD, belong  
 Mystic Rites, and sacred Song!  
 Lowly bending at thy Shrine,  
 We hail thy Majesty divine!  
 Glorious ARCHITECT above,  
 Source of *Light*, and Source of *Love*!  
 Here thy *Light* and *Love* prevail—  
 Hail!—Almighty *Master*—hail!

Whilst in yonder Regions bright  
 The SUN by *Day*, the MOON by *Night*,  
 And the STARS that gild the Sky,  
 BLAZON forth thy Praise on high;  
 Join O EARTH, and (as you roll)  
 From *East* to *West*, from *Pole* to *Pole*,  
 Lift to HEAV'N your grateful Lays;  
 Join the *universal* Praise.

Warm'd by thy benignant Grace,  
 Sweet *Friendship* link'd the human Race:  
 PITY lodg'd within the *Breast*,  
 CHARITY became her Guest.  
 There the *Naked* Raiment found,  
 Sicknefs Balm for its Wound,  
 Sorrow Comfort, Hunger Bread,  
 Strangers there a welcome Shed.

Still to us, O GOD, dispense  
 Thy divine Benevolence !  
 Teach the tender Tear to flow,  
 Melting at a *Brother's* Woe !  
 Like *Samaria's* Son, that we,  
 Blest with boundless *Charity*,  
 To th' admiring World may prove,  
 They dwell in GOD, who dwell in LOVE.



## A M A S O N I C H Y M N.

### TRINITY TUNE.

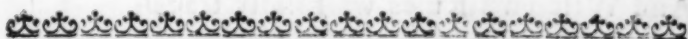
**L**ET there be Light !—Th' Almighty spoke,  
 Refulgent Streams from CHAOS broke,  
 To illuminate the rising Earth !  
 Well pleas'd the GREAT JEHOVAH stood—  
 The Pow'r Supreme, pronounced it Good—  
 And give the Circling PLANETS birth !  
 In Choral Numbers, MASONS join  
 To bless, and praise this LIGHT DIVINE.

### II.

Parent of Light ! accept our praise !  
 Who shed'st on US, thy brightest Rays,  
 The Glorious LIGHT that fills the Mind—  
 By Choice selected, lo we stand,  
 By Friendship join'd, a SOCIAL Band !  
 That LOVE—That kindly aid Mankind !  
 In Choral Numbers, MASONS join  
 To bless, and praise this LIGHT DIVINE.  
 The

III.

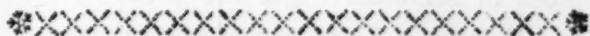
The Widow's Tear—the Orphan's Cry,—  
All Wants, our ready Hands supply,  
As far as to us Power is giv'n!  
The Naked cloath—The Pris'ner free—  
These are thy Works SWEET CHARITY!  
Revealed unto US from Heav'n!  
In Choral Numbers, MASONS join,  
To blest, and praise this LIGHT DIVINE!



A C O L L E C T I O N

O F

ANTHEMS, ODES, and SONGS.



A N T H E M.

**G**RANT us, kind Heav'n, what we re-  
quest;

In MASONRY let us be blest:  
Direct us to that happy Place,  
Where Friendship smiles in ev'ry Face;  
Where Freedom and sweet Innocence  
Enlarge the Mind, and chear the Sense.

*Enlarge the Mind, &c.*

Where

Where scepter'd Reason from her Throne  
 Surveys the Lodge, and makes us one;  
 And Harmony's delightful Sway  
 Forever sheds ambrosial Day;  
 Where we blest Eden's Pleasure taste,  
 Whilst balmy Joys are our Repast.

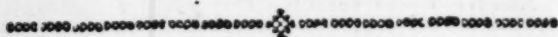
*Whilst balmy Joys, &c.*

Our Lodge the social Virtues grace,  
 And Wisdom's Rules we fondly trace;  
 Whole Nature open to our View,  
 Points out the Paths we should pursue.  
 Let us subsist in lasting Peace,  
 And may our Happiness increase.

*And may our Happiness, &c.*

No prying Eye can view us here,  
 No Fool or Knave disturb our Cheer :  
 Our well-form'd Laws set Mankind free,  
 And give Relief to Misery.  
 The Poor, oppress'd with Woe and Grief,  
 Gain from our bounteous Hands Relief.

*Gain from our bounteous, &c.*



## A N T H E M II.

OH ! Masonry our Hearts inspire,  
 And warm us with thy sacred Fire;  
 Make us obedient to thy Laws,  
 And zealous to support thy cause;

For



For thou and Virtue are the same,  
And only differ in the Name.

Pluck narrow Notions from the Mind,  
And plant the Love of Human Kind.  
Teach us to feel a Brother's Woe,  
And feeling, Comfort to bestow ;  
Let none, unheeded, draw the Sigh,  
No Grief, unnoticed, pass us by.

Let swelling Pride a Stranger be,  
Our Friend,—compos'd Humility.  
Our Hands let steady Justice guide,  
And Temp'rance at our Boards preside ;  
Let Secrecy our Steps attend,  
And injur'd Worth our Tongues defend.

Drive Meanness from us,—fly Deceit,  
And Calumny, and rigid Hate :  
Oh ! may our highest Pleasure be,  
To add to Man's Felicity :  
And may we, as thy Votaries true,  
Thy Paths, Oh ! Masonry, pursue.



### AN ODE ON MASONRY.

WAKE the Lute and quiv'ring Strings,  
Mystic Truths *Urania* brings :  
Friendly Visitant, to thee,  
We owe the Depths of MASONRY ;

Fairest

Fairest of the Virgin Choir,  
 Warbling to the golden Lyre,  
 Welcome here, thy Art prevail,  
 Hail ! divine *Urania*, hail !

Here in Friendship's sacred Bow'r,  
 The downy-wing'd, and smiling Hour,  
 Mirth invites and social Song,  
 Nameless Mysteries among :  
 Crown the Bowl, and fill the Glass,  
 To ev'ry Virtue, ev'ry Grace ;  
 To the BROTHERHOOD resound  
 Health, and let it thrice go round.

We restore the Times of old,  
 The blooming glorious Age of Gold ;  
 As the new Creation free,  
 Blest with gay *Euphrosyne* :  
 We with Godlike Science talk,  
 And with fair *Astrea* walk ;  
 Innocence adorns the Day,  
 Brighter than the Smiles of May.

Pour the rosy Wine again,  
 Wake a louder, louder Strain ;  
 Rapid Zephyrs, as ye fly,  
 Waft our Voices to the Sky ;  
 While we celebrate the Nine,  
 And the Wonders of the Trine,  
 While the Angels sing above,  
 As we below, of Peace and Love.

## O D E II.

HAIL to the CRAFT! at whose serene  
Command,

The gentle ARTS in glad Obedience stand;  
Hail, sacred MASONRY! of Source divine,  
Unerring Sov'reign of th' unerring Line:  
Whose Plumb of Truth, with never failing

Sway,  
Makes the join'd Parts of Symmetry obey;  
Whose magic Stroke bids fell Confusion cease,  
And to the finish'd ORDERS give a Place:  
Who rears vast Structures from the Womb of  
Earth,

And gives imperial Cities glorious Birth.

To Works of Art HER Merit not confin'd,  
SHE regulates the Morals, squares the Mind;  
Corrects with Care the Sallies of the Soul,  
And points the Tide of Passions where to roll;  
On Virtue's Tablet marks HER moral Rule,  
And forms her Lodge an universal School;  
Where Nature's mystic Laws unfolded stand,  
And Sense and Science join'd, go Hand in Hand.

O may HER social Rules instructive spread,  
Till Truth erect HER long neglected Head!  
Till thro' deceitful Night SHE dart HER Ray,  
And beam full glorious in the Blaze of Day!  
Till Men by virtuous Maxims learn to move,  
Till all the peopled World HER Laws approve,  
And Adam's Race are bound in Brothers' Love.

S O N G.



## S O N G I.

WE sing of Masons antient Fame !  
 Lo, Eighty Thousand Craftsmen rise  
 Under the Masters of great Name,  
 More than Three Thousand Just and Wise.  
 Employ'd by *Solomon* the Sire,  
 And Gen'ral Master Mason too,  
 As *Hiram* was in stately Tyre,  
 Like Salem built by Masons true.

The Royal Art was then divine,  
 The Craftsmen counsell'd from above,  
 The Temple was the grand Design,  
 The wond'ring World did all approve.  
 Ingenious Men from every Place  
 Came to survey the glorious Pile ;  
 And when return'd, began to trace  
 And imitate its lofty Stile.

At length the Grecians came to know  
 Geometry, and learn'd the Art  
*Pythagoras* was rais'd to show,  
 And glorious *Euclid* to impart :  
 Great *Archimedes* too appear'd,  
 And Carthaginian Masters bright ;  
 Till Roman Citizens uprear'd,  
 The Art with Wisdom and Delight.

But

But when proud Asia they had quell'd,  
 And Greece and Egypt overcome,  
 In Architecture they excell'd  
 And brought the Learning all to Rome:  
 Where wise Vitruvius, Warden prime  
 Of Architects, the Art improv'd  
 In great *Augustus*' peaceful Time,  
 When Arts and Artists were belov'd.

They brought the Knowledge from the East,  
 And as they made the Nations yield,  
 They spread it thro' the North and West,  
 And taught the World the Art to build.  
 Witness their Citadels and Tow'rs,  
 To fortify their Legions fine;  
 Their Temples, Palaces, and Bow'rs,  
 That spoke the Masons grand Design.

Thus mighty Eastern Kings, and some  
 Of Abram's Race and Monarch's good  
 Of Egypt, Syria, Greece, and Rome,  
 True Architecture understood:  
 No Wonder then if Masons join,  
 To celebrate those Mason Kings,  
 With solemn Note, and flowing Wine,  
 Whilst every Brother jointly sings.

# CHORUS.

Who can unfold the Royal Art,  
 Or sing its Secrets in a Song?  
 They're safely kept in Mason's Heart,  
 And to this antient Lodge belong.

Q

II. The

## II. *The Grand Warden's SONG.*

LET Masonry be now my Theme,  
Throughout the Globe to spread its fame,  
And eternize each worthy Brother's Name ;  
Your Praise shall to the Skies resound,  
In lasting Happiness abound,  
And with sweet Union all your noble Deeds  
be crown'd. [*Repeat this last Line.*

### C H O R U S.

Sing then, my Muse, to Mason's Glory,  
Your Names are so rever'd in Story,  
That all th' admiring World do now adore ye.

Let Harmony divine inspire  
Your Souls with Love and gen'rous Fire;  
To copy well wise *Solomon* your Sire ;  
Knowledge sublime shall fill each Heart,  
The Rules of G'ometry t'impart,  
While Wisdom, Strength, and Beauty, crown  
the royal Art.

*Chorus.* Sing then, my Muse, &c.

Let modern Masons Healths go round,  
In swelling Cups all Cares be drown'd,  
And Hearts united 'monst the Craft be found ;  
May everlasting Scenes of Joy,  
Our peaceful Hours of Bliss employ,  
Which Time's all-conqu'ring Hand shall ne'er  
destroy.

*Chorus.* Sing then, my Muse, &c.

My



My Brerhren thus all Cares resign,  
 Your Hearts let glow with Thoughts divine  
 And Veneration shew to *Solomon's Shrine*;  
 Our annual Tribute thus we'll pay,  
 That late Posterity shall say,  
 We've crown'd with Joy this happy happy Day.  
*Chorus.* Sing then, my Muse, &c.

*To all the Noble Lords, and Right Worshipful  
 Brethren, that have been Grand Masters.*



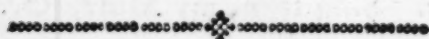
### S O N G    I I I.

FROM henceforth ever sing  
 The Craftsman and the King,  
 With Poetry and Music sweet  
 Resound their Harmony compleat.  
 And with Geometry in skilful Hand  
 Due Homage pay,  
 Without Delay,  
 To noble CUMBERLAND our Master Grand.  
 He rules the freeborn Sons of Art  
 By Love and Friendship, Hand and Heart.

#### CHORUS of the SONG.

Who can rehearse the Praise  
 In soft poetic Lays  
 Or solid Prose, of Masons true,  
 Whose Art transcends the common View?

Their Secrets ne'er to Strangers yet expos'd,  
Preserv'd shall be  
By Masons Free,  
And only to the faithful Lodge disclos'd;  
Because they're kept in Mason's Heart  
By Brethren of the Royal Art.



#### IV. *The* Secretary's SONG.

YE Brethren of the modern Craft,  
Ye fav'rite Sons of Fame;  
Let Bumpers chearfully be quaff'd,  
To each good Mason's Name;  
Happy, long happy may he be,  
Who loves and honours Masonry;  
With a fa, la, la, &c.

In vain wou'd *D'Anvers* with his Wit,  
Our slow Resentment raise;  
What he and all Mankind have writ,  
But celebrates our Praise;  
His Wit this only Truth imparts,  
That Masons have firm faithful Hearts;  
With a fa, la, la, &c.

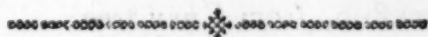
Ye *British* Fair, for Beauty fam'd,  
Your Slaves we wish to be;  
Let none for Charms like yours be nam'd,  
That loves not Masonry;

This

This Maxim *D' Anvers* proves full well,  
That Masons never kiss and tell ;  
With a fa, la, la, &c.

Free Masons ! no Offences give,  
Let Fame your Worth declare ;  
Within your Compass wisely live,  
And act upon the Square ;  
May Peace and Friendship e'er abound,  
And every Mason's Health go round ;  
With a fa, la, la, &c.

*To the Deputy Grand-Master.*



S O N G V.

HAIL Masonry, thou Craft divine !  
Glory of Earth, from Heav'n reveal'd ;  
Which doth with Jewels precious shine,  
From all but Masons Eyes conceal'd.  
Thy Praises due who can rehearse,  
In nervous Prose, or flowing Verse ?

All Craftsmen true, distinguish'd are,  
Our Laws all other Laws excel ;  
And what's in Knowledge choice and rare,  
Within our Breasts securely dwells.  
The silent Breast, the faithful Heart,  
Preserve the Secrets of the Art.

From scorching Heat and piercing Cold,  
 From Beasts, whose Roar the Forest rends ;  
 From the Assault of Warriors bold,  
 The Mason's Art Mankind defends.  
 Be to this Art due Honour paid,  
 From which Mankind receives such Aid.

Ensigns of State that feed our Pride,  
 Distinctions troublesome and vain,  
 By Masons true are laid aside ;  
 Art's free-born Sons such Toys disdain.  
 Enobled by the Name they bear,  
 Distinguish'd by the *Badge* they wear.

Sweet Fellowship, from Envy free,  
 Friendly Converse of Brotherhood ;  
 The Lodge's lasting Cement be,  
 Which has for Ages firmly stood.  
 A Lodge thus built, for Ages past  
 Has lasted, and shall ever last.

Then in our Songs be Justice done  
 To those who have enrich'd the Art,  
 To CUMBERLAND from Adam down,  
 And let each Brother bear a Part.  
 Let noble Masons' Healths go round,  
 Their Praise in lofty Lodge resound.

#### C H O R U S.

No Craft with Masons can compare,  
 Ennobled by the *Badge* they wear.

No

No Craft with Masons can compare,  
 Distinguish'd by the *Badge* they wear.  
 No Craft with Masons can compare,  
 Let none despise the *Badge* they wear.



## S O N G VI.

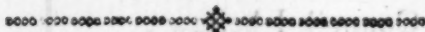
ON you who Masonry despise,  
 This Council I bestow ;  
 Don't ridicule, if you are wise,  
 A Secret you dont' know :  
 Yourselfs you banter, but not it ;  
 You shew your Spleen, but not your Wit ;  
 With a fa, la, la, &c.

Inspiring Virtue by our Rules,  
 And in ourselves secure ;  
 We have Compassion for those Fools,  
 Who think our Acts impure :  
 We know from Ignorance proceeds,  
 Such mean Opinion of our Deeds ;  
 With a fa, la, la, &c.

If Union and Sincerity,  
 Have a Pretence to please ;  
 We Brothers of Free-Masonry,  
 Lay, justly, Claim to these :  
 To State-Disputes we ne'er give Birth ;  
 Our Motto, Friendship is and Mirth ;  
 With a fa, la, la, &c.

Some

Some of our Rules I will impart,  
But must conceal the Rest ;  
They're safely lodg'd in Masons Hearts,  
Within each honest Breast :  
We love our Country and our King :  
We toast the Ladies, laugh and sing ;  
With a fa, la, la, &c.  
*To the Worshipful Grand Wardens.*



S O N G VII.

COME let us prepare,  
We Brothers that are  
Assembled on merry Occasion ;  
Let's be happy, and sing,  
For Life is a Spring,  
*To a Free and an Accepted Mason.*  
The World is in Pain  
Our Secrets to gain,  
And still let them wonder and gaze on,  
They ne'er can divine  
The Word or the Sign,  
*Of a Free and an Accepted Mason.*  
'Tis *This* and 'tis *That*,  
They cannot tell *what*,  
Why so many great Men of the Nation,  
Should Aprons put on,  
To make themselves One  
*With a Free and an Accepted Mason.*  
Great



Great Kings, Dukes, and Lords,  
Have lain by their Swords,  
Our Myſt'ry to put a good Grace on ;  
And ne'er been aſham'd  
To have themſelves nam'd  
With a *Free* and an *Accepted Maſon*.

Antiquity's Pride  
We have on our Side,  
And it maketh Men juſt in their Station ;  
There's nought but what's good  
To be underſtood  
By a *Free* and an *Accepted Maſon*.

We're true and ſincere,  
And juſt to the Fair,  
They'll truſt us on any Occaſion ;  
No Mortal can more  
The Ladies adore,  
Than a *Free* and an *Accepted Maſon*.

Then join Hand in Hand,  
By each Brother firm ſtand,  
Let's be merry and put a bright Face on :  
What Mortal can boaſt  
So noble a Toaſt  
As a *Free* and an *Accepted Maſon*.

C H O R U S.

*No Mortal can boaſt  
So noble a Toaſt  
As a Free and an Accepted Maſon.*

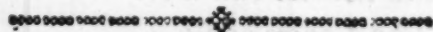
S O N G

## S O N G VIII.

BY Masons Art th' aspiring Domes,  
 In stately Columns shall arise;  
 All Climates are their native Homes,  
 Their well-judg'd Actions reach the Skies;  
 Heroes and Kings revere their Name,  
 While Poets sing their lasting Fame.

Great, Noble, Gen'rous, Good, and Brave,  
 Are Titles they most justly claim;  
 Their Deeds shall live beyond the Grave,  
 Which those unborn shall loud proclaim;  
 Time shall their glorious Acts enrol,  
 While Love and Friendship charm the Soul.

*To the perpetual Honour of Free-Masons.*



## S O N G IX.

ON, on, my dear Brethren, pursue the great  
 Lecture,  
 And refine on the Rules of old Architecture:  
 High Honour to Masons the Craft daily brings,  
 To those Brothers of Princes and Fellows of  
 Kings.

We drove the rude Vandals and Goths off  
 the Stage,  
 Reviving the Art of *Augustus*' fam'd Age:  
 And

And *Vespasian* destroy'd the vast Temple in vain,  
 Since so many now rise under CUMBERLAND'S  
 Reign.

The noble five Orders, compos'd with such  
 Art,  
 Will amaze the fixt Eye, and engage the  
 whole Heart :  
 Proportion's sweet Harmony gracing the Whole,  
 Gives our Work, like the glorious Creation, a  
 Soul.

Then Master and Brethren preserve your  
 great Name,  
 This Lodge so majestic will purchase you Fame ;  
 Rever'd it shall stand till all Nature expire,  
 And its Glories ne'er fade till the World is on  
 fire.

See, see, behold here, what rewards all our  
 Toil,  
 Inspires our Genius, and bids Labour smile ;  
 To our noble Grand Master we're solemnly  
 bound,  
 With Honour we're deck'd, and with Virtue  
 we're crown'd,

Again, my lov'd Brethren, again let it pass ;  
 Our antient firm Union cements with the Glass ;  
 And all the Contention 'mongst Masons shall be,  
 Who better can work, or who better agree.

S O N G

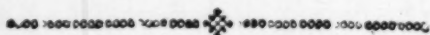
S O N G X.

I AT the *Captains' Lodge* one Night,  
Kept *Bacchus Company* ;  
For *Bacchus* is a Mason bright,  
And of all Lodges Free.

Said I great *Bacchus* is a-dry,  
Pray give the God some Wine ;  
*Jove* in a Fury did reply,  
October's as divine.

It makes us Masons more compleat,  
Adds to our Fancy Wings ;  
Makes us as happy and as great,  
As mighty Lords and Kings.

*To the Masters and Wardens of all regular Lodges.*



S O N G XI.

[Tune, *Let Ambition fire thy Mind.*]

GLORIOUS Craft, which fires the Mind  
With sweet Harmony and Love ;  
Surely thou wert first design'd  
A Foretaste of the Joys above.

Pleasures always on thee wait,  
Thou reformest *Adam's Race* ;  
Strength and Beauty in thee meet,  
Wisdom's radiant in thy Face.

Arts

Arts and Virtue now combine,  
 Friendship raises cheerful Mirth ;  
 All united to refine  
 Man from groffer Parts of Earth.

Stately Temples now arise,  
 And on lofty Columns stand ;  
 Mighty Domes attempt the Skies,  
 To adorn this happy Land.



## S O N G XII.

SOME Folks have with curious Impertinence  
 strove,  
 From Free Masons Bosoms their Secrets to move,  
 I'll tell them in vain their Endeavours must  
 prove.

Which Nobody can deny, &c.

Of that happy Secret when we are possess'd,  
 Our Tongues can't explain what is lodg'd in  
 our Breasts,  
 For the Blessing's so great it can ne'er be ex-  
 press'd.

Which Nobody can deny, &c.

By Friendship's strict Ties we Brothers are  
 join'd,  
 With Mirth in each Heart and Content in each  
 Mind,

R

And

And this is a difficult Secret to find.  
Which Nobody can deny, &c.

But you who would fain our grand Secret expose,  
One Thing best conceal'd to the World you disclose,  
Much Folly in blaming what none of you knows.

Which Nobody can deny, &c.

Truth, Charity, Justice, our Principles are,  
What one doth possess the other may share,  
All these in the World are Secrets most rare.  
Which Nobody can deny, &c.

While then we are met the World's Wonder  
and Boast,  
And all to enjoy what pleases each most,  
I'll give you the best and most glorious Toast.  
Which Nobody can deny, &c.

Here's a Health to the Gen'rous, Brave, and  
the Good,  
To all those who think and act as they should,  
In all this the Free-Mason's Health's understood.  
Which Nobody can deny, &c

*To all true and faithful Brethren.*

S O N G



## S O N G XIII.

GENIUS of Masonry descend,  
 And with thee bring thy spotless Train;  
 Do thou our sacred Rites attend,  
 While we adore thy peaceful Reign:  
 Bring with thee Virtue, brightest Maid,  
 Bring Love, bring Truth, and Friendship  
 here;

Let social Mirth too lend her Aid,  
 To smoothe the wrinkled Brow of Care.

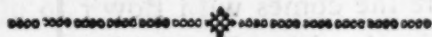
Let Charity, with Goodness crown'd,  
 Encircled in her heav'nly Robe,  
 Diffuse thy Blessings all around,  
 To ev'ry Corner of the Globe.  
 See where she comes with Pow'r to bless,  
 Grasping in either Hand a Heart,  
 Which wounded is at Man's Distress,  
 And bleeds at ev'ry human Smart.

Tho' Envy Mischiefs may devise,  
 Tho' Falshood be thy constant Foe,  
 Thou Masonry shalt tow'ring rise,  
 And sink thy Adversaries low:  
 Thy well-built Pile shall long endure,  
 Thro' rolling Years preserve its Prime;  
 It stands upon a Rock secure,  
 And braves the rude Assaults of Time.

Ye happy Few, who here extend  
 In perfect Lines from East to West,  
 R With

With fervent Zeal the Lodge defend,  
 And lock its Secrets in your Breast.  
 Since ye are met upon the Square,  
 Bid Love and Friendship jointly reign;  
 Be Peace and Harmony your Care;  
 They form an adamant Chain.

In Order see the Planets move,  
 Directed by the Hand divine.  
 Then imitate those Lights above,  
 And as the Sun resplendent shine:  
 That future Masons when they meet,  
 May all our glorious Deeds rehearse,  
 And say their Fathers were so great,  
 That they adorn'd the Universe.



# S O N G    X I V .

[Tune, *Oh Polly you might have toy'd and kiss'd.*]

YOU People who laugh at Masons draw near,  
 Give Ear to my Song without any Sneer;  
 And if you'll have Patience you soon shall see,  
 What a noble Art is Masonry.

There's none but an Atheist can ever deny,  
 But that this great Art came first from on high;  
 The Almighty God here I'll prove for to be,  
 The first great Master of Masonry.

He

He took up his Compass with masterly Hand,  
He stretch'd out his Rule and he measur'd the  
Land ;

He laid the Foundation of Earth and the Sea,  
By his known Rules of Masonry.

Our first Father *Adam*, deny it who can,  
A Mason was made as soon as a Man ;  
And a Fig-Leat Apron at first wore he,  
In Token of 's Love to Masonry.

The principal Law our Lodge doth approve,  
Is that we should live in Brotherly-Love ;  
Thus *Cain* was banish'd by Heaven's Decree,  
For breaking the Rules of Masonry.

The Temple that wise King *Solomon* rais'd,  
For Beauty, for Order, for Elegance prais'd ;  
To what did it owe its Elegancy ?  
To the just form'd Rules of Masonry.

But should I pretend in this humble Verse,  
The Merits of Free-Masons Arts to rehearse ;  
Years yet to come too little would be,  
To sing the Praises of Masonry.

Then hoping I've not detain'd you too long ;  
I here shall take Leave to finish my Song ;  
With a Health to the Master and those that  
are free,

That live to the Rule of Masonry.

*To all the free-born Sons of the Ancient & Hon. Craft.*

## S O N G XV.

[Tune, *Rule Britannia.*]

'ERE God the Universe began,  
 In one rude Heap all Matter lay,  
 With wild Disorder over-ran,  
 Nor Light sent forth one glimmering Ray.  
 Darkneſs brooded o'er the Whole,  
 Confuſion reign'd without Controul.

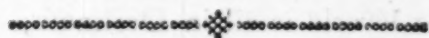
Then God his awful Thunder hurl'd,  
 And bad the Elements ariſe ;  
 In Air he hung the pendant World,  
 And o'er it ſpread the azure Skies ;  
 Stars in Circles cauſ'd to run,  
 And in the Centre fix'd the Sun.

Then Man he call'd from out the Duſt,  
 And form'd him with a living Soul ;  
 Committed all Things to his Truſt,  
 And made him Ruler of the Whole.  
 But ungrateful ſoon to Heaven  
 Man prov'd, and was from Eden driven.

From thence proceeded all our Woes ;  
 Nor cou'd Mankind one Comfort ſhare,  
 Until our Order greatly roſe,  
 And form'd another Eden here ;  
 Where true Pleaſure ever reigns,  
 And native Innocence remains.

Here

Here Virtue all her Treasures shews;  
 Here nothing vile can enter in;  
 See here the Tree of Knowledge grows,  
 Whose Fruit we taste, yet free from Sin;  
 Whilst Friendship and sweet Peace abound,  
 And guardian Angels hover round.



## S O N G XVI.

WE have no idle prating,  
 Of either Whig or Tory;  
 But each agrees,  
 To live at Ease,  
 And sing or tell a Story.

## C H O R U S.

Fill to him,  
 To the Brim,  
 Let it round the Table roll;  
 The Divine,  
 Tells you Wine,  
 Cheers the Body and the Soul.  
 We're always Men of Pleasure,  
 Despising Pride and Party;  
 While Knaves and Fools,  
 Prescribe us Rules,  
 We are sincere and hearty.  
*Chorus.* Fill to him, &c.

If

If an accepted Mason,  
Shou'd talk of high or low Church;  
We'll set him down,  
A shallow Crown,  
And understand him no Church;  
*Chorus.* Fill to him, &c.

The World is all in Darkness,  
About us they conjecture;  
But little think,  
A Song and Drink,  
Succeed the Masons Lecture.  
*Chorus.* Fill to him, &c.

Then Landlord bring a Hoghead,  
And in the Corner place it;  
Till it rebound,  
With hollow Sound,  
Each Mason here will face it.  
*Chorus.* Fill to him, &c.

*To the Memory of him that first planted a Vine.*



S O N G XVII.

[Tune, *The Attic Fire.*]

ARISE, and blow thy Trumpet Fame!  
Free-Masonry aloud proclaim,  
To Realms and Worlds unknown:

Tell



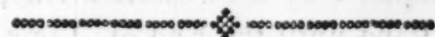
Tell them 'twas this great David's Son,  
The wise, the matchless Solomon,  
Priz'd far above his Throne.

The solemn Temples, Cloud-capt Towers,  
Th' aspiring Domes are Works of ours,  
By us those Piles were rais'd:  
Then bid Mankind with Songs advance,  
And thro' th' ethereal vast Expanse,  
Let Masonry be prais'd.

We help the Poor in Time of Need,  
The Naked cloath, the Hungry feed,  
'Tis our Foundation Stone:

We build upon the noblest Plan ;	} <i>Chorus</i>
For Friendship rivets Man to Man,	
And makes us all as one.	
	3
	Times.

Still louder Fame thy Trumpet blow ;  
And let the distant Regions know  
Free-Masonry is this :  
Almighty Wisdom gave it Birth,  
And Heaven has fixt it here on Earth,  
A Type of future Blifs.



S O N G XVIII.

HAIL secret Art by Heav'n design'd,  
To cultivate and chear the Mind ;

Thy

Thy Seerets are to all unknown,  
But Masons just and true alone,  
But Masons just and true alone,

C H O R U S.

Then let us all their Praises sing,  
Fellows to Peasant, Prince, or King,  
Fellows to Peasant, Prince, or King.

From West to West we take our Way,  
To meet the bright approaching Day;  
That we to work may go in Time,  
And up the secret Ladder clime,  
And up the, &c.

*Chorus.* Then let us, &c.

Bright Rays of Glory did inspire,  
Our Master great who came from Tyre;  
Still sacred History keeps his Name,  
Who did the glorious Temple frame.  
Who did, &c.

*Chorus.* Then let us all, &c.

The noble Art divinely rear'd,  
Uprightly built upon the Square;  
Encompass'd by the Powers divine,  
Shall stand until the End of Time,  
Shall stand, &c.

*Chorus.* Then let us all, &c.

No human Eye thy Beauties see,  
But Masons truly just and free;

Inspired

Inspired by each heav'nly Spark,  
Whilst Cowans labour in the Dark.

*Chorus.* Then let us all, &c.

*To the Memory of the Tyrian Artist, &c.*



S O N G   X I X .

[Tune, *He comes, &c.*]

UNITE, unite, your Voices raise;  
Loud, loudly sing Free-Masons Praise:  
Spread far and wide their spotless Fame,  
And glory in the sacred Name.

Behold, behold, the upright Band,  
In Virtue's Paths go Hand in Hand;  
They speak no Ill, they do no Wrong,  
And Truth is seated on their Tongue.

How just, how just, are all their Ways,  
Superior far to common Praise;  
Their Worth Description far exceeds,  
For matchless are Free-Masons Deeds.

Go on, go on, ye Just and True,  
Still, still the same bright Paths pursue;  
Th' admiring World shall on you gaze,  
And Friendship's Altar ever blaze.

Be gone, be gone, fly Discord hence,  
With party Rage and Insolence:

Sweet

Sweet Peace shall bless this happy Band,  
And Freedom smile throughout the Land.



S O N G    XX.

[Tune, *The Enter'd-'Prentice.*]

COME are you prepar'd  
Your Scaffold well rear'd,  
Bring Mortar and temper it purely;  
'Tis all safe I hope,  
Well brac'd with each Rope,  
Your Ledgers and Putlocks securely.

Then next your Bricks bring,  
It is Time to begin,  
For the Sun with its Rays is adorning;  
The Day's fair and clear,  
No Rain you need fear  
'Tis a charming, and lovely fine Morning.

Pray where are your Tools,  
Your Line and Plumb-Rules,  
Each Man to his Work let him stand, Boys;  
Work solid and sure,  
Upright and secure,  
And your Building be sure will be strong, Boys.

Pray make no Mistake,  
But true your Joints break,

And

And take Care that you follow your Leaders;  
 Work, rake, back, and tueth,  
 And make your Work smooth,  
 And be sure that you fill up your Headers.  
*To the Memory of Vitruvius, Angelo, Wren,  
 and other noble Artists, &c.*



## S O N G XXI.

'TIS Masonry unites Mankind;  
 To gen'rous Actions forms the Soul;  
 So strict in Union we're conjoin'd,  
 One Spirit animates the Whole.

CHORUS, to be repeated at every Verse.  
*Then let Mankind our Deeds approve,  
 Since Union, Harmony, and Love,  
 Shall waft us to the Realms above.* }

Where'er aspiring Domes arise,  
 Wherever sacred Altars stand;  
 Those Altars blaze up to the Skies,  
 Those Domes proclaim the Mason's Hand.

The Stone unshap'd as Lumber lies  
 'Till Mason's Art its Form refines;  
 So Passions do our Souls disguise,  
 'Till social Virtue calms our Minds.

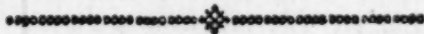
Ye Fair! tho' we admit not you,  
 Yet when our constant Hearts you prove,  
 S You'll

You'll own that we who build so true,  
With equal Energy can love,

Though still our chief Concern and Care  
Be to deserve a Brother's Name :  
For ever mindful of the Fair,  
Their choicest Favours still we claim.

From us pale Discord long has fled,  
With all her Train of mortal Spite,  
Nor in the Lodge dares shew her Head ;  
Sunk in the Gloom of endless Night.

My Brethren charge your Glasses high,  
To our Grand Master's noble Name :  
Our Shouts shall beat the vaulted Sky,  
And ev'ry Tongue his Praise proclaim.



## S O N G XXII.

[Tune, *On, on, my dear Brethren.*]

THE curious Vulgar could never devise,  
What social Free-Masons so highly do prize ;  
No human Conjecture, no Study in Schools,  
Such fruitless Attempts are the Action of Fools.

Sublime are our Maxims, our Plan from  
above,  
Old as the Creation, cemented with Love ;

To



To promote all the Virtues adorning Man's  
Life,  
Subduing our Passions, preventing all Strife.

Pursue, my dear Brethren, embrace with  
great Care,  
A System adapted our Actions to square ;  
Whose Origin clearly appeareth divine,  
Observe how its Precepts to Virtue incline.

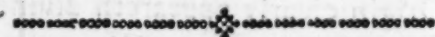
The Secrets of Nature King *Solomon* knew,  
The Names of all Trees in the Forest that grew,  
Architecture his Study, Free-Masons sole Guide,  
Thus finish'd his Temple, Antiquity's Pride.

True ancient Free-Masons our Arts did  
conceal,  
Their Hearts were sincere and not prone to  
reveal ;  
Here's the Widow's Son's Mem'ry, that mighty great Sage,  
Who skilfully handled Plum, Level and Guage.

Toast next our Grand Master of noble Re-  
pute,  
No Brother presuming his Laws to dispute ;  
No Discord, no Faction, our Lodge shall  
divide ;  
Here Truth, Love, and Friendship, must al-  
ways abide.

Cease, cease, ye vain Rebels, your Country's Disgrace ;  
 To ravage like *Vandals*, our Arts to deface ;  
 Learn, learn to grow loyal, our King to defend,  
 And live like Free-Masons, your Lives to amend.

*To the ancient Sons of Peace.*



# S O N G XXIII.

[Tune, *Derry Down.*]

FIDELITY once had a Fancy to rove,  
 And therefore she quitted the Mansions above ;  
 On Earth she arriv'd, but so long was her Tour,  
 Jove thought she intended returning no more.

*Derry Down.*

Then Merc'ry was hasten'd in quest of the  
 Dame,  
 And soon to this World of Confusion he came ;  
 At Paris he stopp'd, and enquir'd by Chance,  
 But heard that Fidelity ne'er was in France.

*Derry Down.*

The God then to Portugal next took his  
 Rout,  
 In hopes that at Lisbon he might find her out ;  
 But there he was told she had mock'd Super-  
 stition,  
 And left it for fear of the grand Inquisition.  
*Derry Down.*  
 Being

Being thus disappointed to Holland he flew,  
 And strictly enquir'd of an eminent Jew ;  
 When Mordecai readily told him thus much,  
 Fidelity never was liked by the Dutch.

*Derry Down.*

Arriving at London, he hasten'd to Court,  
 Where Numbers of little great Men oft resort ;  
 Who all stood amaz'd when he ask'd for the  
     Dame,  
 And swore they had scarce ever heard of the  
     Name.

*Derry Down.*

To Westminster Hall next the God did re-  
     pair,  
 In hopes with Dame Justice she might be  
     found there ;  
 For both he enquir'd, when the Court an-  
     swer'd thus,  
 'The Persons you mention, Sir, ne'er trouble us  
     *Derry Down:*

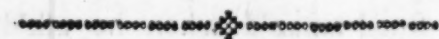
Then bending his Course to the Cyprian  
     Grove,  
 He civilly ask'd of the young God of Love ;  
 The Urchin reply'd, cou'd you think here to  
     find her,  
 When I and my Mother you know never mind  
     her?

*Derry Down.*

In

In one only Place you can find her on Earth,  
The Seat of true Friendship, Love, Freedom,  
and Mirth;  
To a Lodge of Free-Masons then quickly repair,  
And you need not to doubt but you'll meet  
with her there.

*Derry Down.*



S O N G XXIV.

WE Brethren Free-Masons, let's mark the  
great Name;  
Most ancient and loyal, recorded by Fame:  
In Unity met, let us merrily sing;  
The Life of a Mason's like that of a King.

No Discord, no Envy, amongst us shall be,  
No Confusion of Tongues, but let's all agree:  
Not like building of *Babel*, confound one  
another;  
But fill up your Glasses and drink to each other.

A Tower they wanted to lead them to Bliss,  
I hope there's no Brother but knows what it is;  
Three principal Steps in our Ladder there be,  
A Myst'ry to all but those that are free.

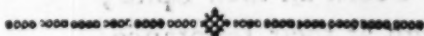
Let the Strength of our Reason keep the  
Square of our Heart,  
And Virtue adorn ev'ry Man in his Part;  
The

The Name of a Cowan we'll not ridicule,  
But pity his Folly and count him a Fool.

Let's lead a good Life whilst Power we have,  
And when that our Bodies are laid in the Grave,  
We hope with good Conscience to Heaven to  
climb,  
And give *Peter* the Pass-word, the Token,  
and Sign.

Saint *Peter* he opens and so we pass in,  
To a Place that's prepar'd for all those free  
from Sin;  
To that heav'nly Lodge which is tyl'd most  
secure,  
A Place that's prepared for all Masons who're  
pure.

*To all pure and upright Masons.*



## S O N G XXV.

[Tune, *God save the King.*]

LET Mason's Fame resound  
Thro' all the Nations round,  
From Pole to Pole :  
See what Felicity,  
Harmless Simplicity,  
Like Electricity,  
Runs thro' the Whole.

Such

Such sweet Variety  
Ne'er had Society  
Ever before :  
Faith, Hope, and Charity,  
Love and Sincerity,  
Without Temerity,  
Charm more and more.

When in the Lodge we're met,  
And in due Order set,  
Happy are we :  
Our Works are glorious,  
Deeds meritorious,  
Never censorious,  
But great and free.

When Folly's Sons arise,  
Masonry to despise,  
Scorn all their Spite ;  
Laugh at their Ignorance,  
Pity their want of Sense,  
Ne'er let them give Offence,  
Firmer unite.

Masons have long been free,  
And may they ever be  
Great as of yore :  
For many Ages past,  
Masonry has stood fast,  
And may its Glory last,  
'Till Time's no more.

SONG



## S O N G .XXVI.

COME, come, my Brethren dear,  
 Now we're assembled here,  
 Exalt your Voices clear,  
     With Harmony;  
 Here's none shall be admitted in,  
 Were he a Lord, a Duke, or King.  
 He's counted but an empty Thing,  
     Except he's free.

## C H O R U S.

Let ev'ry Man take Glas in Hand,  
 Drink Bumpers to our Master Grand,  
 As long as he can sit or stand,  
     With Decency.

By our Arts we prove,  
 Emblems of Truth and Love,  
 Types given from above,  
     To those that are free;  
 There's ne'er a King that fills a Throne,  
 Will ever be asham'd to own,  
 Those Secrets to the World unknown,  
     But such as we.

*Chorus.* Let ev'ry Man. &c.

Now Ladies try your Arts,  
 To gain us Men of Parts,  
 Who best can charm your Hearts,  
     Because we're free;

Take

Take us, try us and you'll find,  
We're true, loving, just, and kind,  
And taught to please a Lady's Mind.

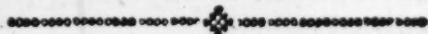
By Masonry.

*Chorus.* Let ev'ry Man, &c.

GRAND CHORUS.

God bless KING GEORGE, long may he reign  
To curb the Pride of Foes who're vain,  
And with his conq'ring Sword maintain,  
Free-Masonry.

*To the King's good health ; the Nation's Wealth,  
The Prince God bless ; the Fleet Success ;  
The Lodge no less.*



S O N G XXVII.

[Tune, *Balance a Straw.*]

WHEN the Sun from the East first salutes  
mortal Eyes,  
And the Sky-Lark melodiously bids us arise ;  
With our Hearts full of Joy, we the Sum-  
mons obey,  
Strait repair to our Work, and to moisten our  
Clay.

On the Trassel our Master draws Angles and  
Lines,  
There with Freedom and Fervency forms his  
Designs ;

Not

Not a Picture on Earth is so lovely to View,  
All his Lines are so perfect, his Angles so true.

In the West, see the Wardens submissively  
stand,  
The Master to aid and obey his Command ;  
The Intent of his Signals we perfectly know,  
And we ne'er take Offence when he gives us  
a Blow.

In the Lodge, Sloth and Dulness we always  
avoid,  
Fellow-crafts and Apprentices all are employ'd :  
Perfect Ashlers some finish, some make the  
rough plain.  
All are pleas'd with their Work, and are  
pleas'd with their Gain.

When my Master I've serv'd seven Years,  
perhaps more,  
Some Secrets he'll tell me I ne'er knew before ;  
In my Bosom I'll keep them as long as I live,  
And pursue the Directions his Wisdom shall  
give.

I'll attend to his Call both by Night and by  
Day,  
It is his to command, and 'tis mine to obey ;  
Whensoe'er we are met, I'll attend to his Nod,  
And I'll work till high Twelve, then I'll lay  
down my Hod.

SONG

S O N G    XXVIII.

[Tune, *Fairy Elves*,]

COME follow, follow me,  
Ye jovial Masons free ;  
Come follow all the Rules,  
By *Solomon*, that Mason King,  
Who Honour to the Craft did bring.

He's justly call'd the wise,  
His Fame doth reach the Skies ;  
He stood upon the Square,  
And did the Temple rear ;  
With true Level, Plumb and Gage,  
He prov'd the Wonder of the Age.

The mighty Mason Lords,  
Stood firmly to their Words ;  
They had it in Esteem,  
For which they're wise Men deem'd ;  
Why should not their Example prove,  
Our present Craft to live in Love.

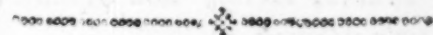
The Royal Art and Word,  
Is kept upon Record ;  
In upright Hearts and pure,  
While Sun and Moon endure ;  
Not written but indented on  
The Heart of ev'ry Arch-Mason.

And as for *Hiram's* Art,  
We need not to impart ;

The

The Scripture plainly shews,  
 From whence his Knowledge flows ;  
 His Genius was so much refin'd,  
 His Peer he has not left behind.

Then let not any one,  
 Forget the Widow's Son ;  
 But Toast his Memory,  
 In Glasses charg'd full high ;  
 And when our proper Time is come,  
 Like Brethren part, and so go home.  
*To him that did the Temple rear, &c.*



## S O N G XXIX.

[Tune, *Miller of Mansfield.*]

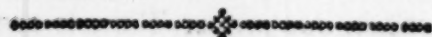
HOW happy a Mason, whose Bosom still flows  
 With Friendship, and ever most chearfully goes ;  
 Th' Effects of the Mysteries lodg'd in his Breast,  
 Myst'ries rever'd, and by Princes possess'd,  
 Our Friends and our Bottle we best can enjoy,  
 No Rancour or Envy our Quiet annoy.  
 Our Plumb-Line and Compass, our Square  
     and our Tools,  
 Direct all our Actions in Virtue's fair Rules,  
 Direct all our Actions, &c.

To *Mars* and to *Venus* we're equally true,  
 Our Hearts can enliven, our Arms can subdue.

T

Let

Let the Enemy tell, and the Ladies declare,  
 No Class or Profession with Masons compare;  
 To give a fond Lustre, we ne'er need a Crest  
 Since Honour and Virtue remain in our Breast.  
 We'll charm the rude World when we clap,  
     laugh, and sing,  
 If so happy a Mason, say, who'd be a King?  
     If so happy, &c.



## S O N G   XXX.

WITH Plumb, Level, and Square to work  
     let's prepare,  
 And join in a sweet Harmony;  
 Let's fill up each Glass, and around let it pass,  
     To all honest Men that are free.  
     To all honest Men that are free.

## C H O R U S.

Then a Fig for all those, who are Free Masons  
     Foes,  
     Our Secrets we'll never impart;  
 But in Unity, we'll always agree,  
     And Chorus it, prosper our Art, prosper  
         our Art,  
     And Chorus it, prosper our Art.

When we're properly cloath'd, the Master  
     disclos'd,  
     The Secrets that lodg'd in his Breast;  
                     Thus



Thus we stand by the Cause, that deserves  
great Applause,

In which we are happily blest,

In which, &c.

*Chorus.* Then a Fig for all those, &c.

The Bible's our Guide, and by that we'll abide,

Which shews that our Actions are pure;

The Compass and Square, are Emblems most  
rare,

Of Justice our Cause to insure.

Of Justice, &c.

*Chorus.* Then a Fig for all those, &c.

The Cowan may strive, may plot and contrive,

To find out our great Mystery;

The inquisitive Wife, may in vain spend her  
Life,

For still we'll be honest and free.

For still, &c.

*Chorus.* Then a Fig for all those, &c.

True brotherly Love, we always approve,

Which makes us all Mortals excel;

If a Knave should by Chance, to this Gran-  
deur advance,

That Villain we'll straitway expel,

That Villain, &c.

*Chorus.* Then a Fig for all those, &c.

Our Lodge that's so pure, to the End will  
endure,

In Virtue and true Secrecy ;

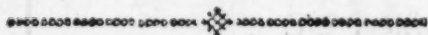
Then let's toast a good Health, with Honour  
and Wealth,

To attend the blest Hands made us free,

To attend, &c.

*Chorus.* Then a Fig for all those, &c.

*To each true and faithful Heart,  
That still preserves the secret Art.*



S O N G   XXXI.

YE thrice happy few, whose Hearts have been  
true,

In Concord and Unity found ;

Let us sing and rejoice, and unite ev'ry Voice,

To send the gay Chorus around.

C H O R U S.

Like Pillars we stand, an immovable Band,

Cemented by Power from above ;

Then freely let pass, the temp'rate Glass,

To Masonry, Friendship, and Love.

The Grand Architect, whose Word did create  
Eternity, Measure, and Space ;

First laid the fair Plan, whereon we began,

The Cement of Friendship and Peace.

*Chorus.* Like Pillars we stand, &c.

Whose

Whose Firmness of Hearts, Fair Treasure of  
Arts,

To the Eye of the Vulgar unknown ;  
Whose Lustre can beam, new Splendor and Fame  
To the Pulpit, the Bar, and the Throne.

*Chorus.* Like Pillars, &c.

The great *David's* Son, unmatch'd *Solomon*,  
As written in Scripture's bright Page,  
A Mason became, the Fav'rite of Fame,  
The Wonder and Pride of his Age.

*Chorus.* Like Pillars, &c.

Indissoluble Bands, our Hearts and our Hands,  
In social Benevolence bind ;  
For true to his Cause, by immutable Laws,  
A Mason's a Friend to Mankind.

*Chorus.* Like Pillars, &c.

Let Joy flow around, and Peace Olive-bound,  
Preside at our mystical Rites :

Whose Conduct maintains, our auspicious  
Domains,

And Freedom with Order unites,

*Chorus.* Like Pillars, &c.

Nor let the fair Maid, our Mysteries dread,

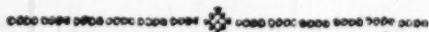
Or think them repugnant to Love ;

To Beauty we bend, and her Empire defend,

An Empire deriv'd from above.

*Chorus.* Like Pillars, &c.

Then let us unite, sincere and upright,  
 On the Level of Virtue to stand ;  
 No Mortal can be, so happy as we,  
 With a Brother and Friend in each Hand.  
*Chorus.* Like Pillars, &c.



## S O N G XXXII.

KING *Solomon*, that wise Projector,  
 In Masonry took great delight ;  
 And *Hiram*, that great Architector,  
 Whose Actions shall ever shine bright :  
 From the Heart of a true honest Mason,  
 There's none can the Secret remove ;  
 Our Maxims are Justice, Morality,  
 Friendship, and brotherly Love.  
 Fa, la, la, &c.

We meet like true Friends on the Square,  
 And Part on a Level that's fair ;  
 Alike we respect King and Beggar,  
 Provided they're just and sincere :  
 We scorn an ungenerous Action,  
 None can with Free-Masons compare ;  
 We love for to live within Compass,  
 By Rules that are honest and fair.  
 Fa, la, la, &c.  
 Success

Success to all Accepted Masons,  
 There's none can their Honour pull down;  
 For e'er since the glorious Creation,  
 These brave Men were held in Renown:  
 When *Adam* was King of all Nations,  
 He formed a Plan with all Speed;  
 And soon made a sweet Habitation,  
 For him and his Companion *Eve*.  
 Fa, la, la, &c.

We exclude all talkative Fellows,  
 That will babble and prate past their Wit;  
 They ne'er shall come into our Secret;  
 For they're neither worthy nor fit:  
 But the Persons who're well recommended,  
 And we find them honest and true;  
 When our Lodge is well tyl'd we'll prepare 'em,  
 And like Masons our Work we'll pursue.  
 Fa, la, la, &c.

There are some foolish People reject us,  
 For which they are highly to blame;  
 They cannot shew any Objection,  
 Or Reason for doing the same:  
 The Art's a divine Inspiration,  
 As all honest Men will declare;  
 So here's to all true-hearted Brothers  
 That live within Compass and Square.  
 Fa, la, la, &c.

*To all those who live within Compass and Square.*

SONG

## S O N G XXXIII.

[Tune, *Oh! the brave Tars of Old England!*]

WHEN a Lodge; just and perfect, is form'd  
all aright,

The Sun beams celestial (altho' it be Night)  
Refulgent and glorious, appear to the Sight  
Of hearty and faithful True Masons,  
True Masons in Heart, Word, and Act.

Their Eastern mild Ruler then lays the first  
Stone;

The Craftsmen, obedient, united as One,  
Him copy, and chearfully work till High Noon,  
As hearty and faithful True Masons, &c.

Rough Ashler they hew, and form by the Square,  
By the Level lay Solids, and by the Plumb rear  
Their Uprights: Strength beautiful being the  
Care

Of hearty and faithful True Masons, &c.

Hence a Building, by Wisdom contriv'd, does  
arise,

Well fixt in the Centre, sublime to the Skies,  
Which Storms, Thunder, War, and Time's  
Envy defies,

Blest Labour of faithful True Masons, &c.  
Strong



Strong Net-Work they carve—(its Emblem  
they know)—

Where Lillies milk-white, and rich Fruit seem  
to grow ;

Concord, Peace, and Plenty ;—How lovely  
the Show

To all hearty and faithful True Masons ! &c.

No *Babel* Distraction is heard, no Debate ;  
The Cock's Crow they need not, the Dog's  
Barking hate ;

Decorum they keep, and avoid idle Prate,  
Being hearty and faithful True Masons, &c.

Intent on their Task, their Labour's their  
Pleasure,

Nor seems it, however prolong'd, beyond  
Measure ;

But all appear'd tir'd most—when most at  
Leisure ;

Such trusty true Workmen are Masons, &c.

When dismiss,—Wages paid,—and all satisfy'd  
As loth to depart, they yet social abide,

Join Hands, with join'd Hearts, toasting,—

*Joy e'er betide*

*All hearty and faithful True Masons, &c.*

Then,—Brothers well met,—charge right,—  
and let's sing,

Like ourselves, trebly thrice, *To the Craft and  
the King !*

And

And crowning three Cheers make the happy  
 Lodge ring,  
 Proclaiming us happy True Masons,  
 True Masons in Heart, Word, and Act.



S O N G XXXIV.

*Magna est Veritas & prævalebit.*

TO the Science that Virtue and Art do main-  
 tain,  
 Let the Muse pay her Tribute in soft gliding  
 Strain;  
 Those mystic Perfections so fond to display,  
 As far as allowed to poetical Lay;  
 Each Profession and Class of Mankind must  
 agree,  
 That Masons alone are the Men who are free,  
 the Men who are free, &c.

Their Origin they with great Honour can  
 trace,  
 From the Sons of Religion and singular Grace;  
 Great *Hiram* and *Solomon*, Virtue to prove,  
 Made this the grand Secret of Friendship and  
 Love;  
 Each Profession and Class of Mankind must  
 agree,  
 That Masons, of all Men, are certainly free,  
 are certainly free, &c  
 The

The Smart and the Beau, the Coquette and  
the Prude,

The dull and the comic, the heavy and rude,  
In vain may enquire, then fret and despise  
An Art that's still secret 'gainst all they devise;  
Each Profession and Class of Mankind must  
agree,

That Masons, tho' secret, are loyal and free,  
are loyal and free, &c.

Commit it to Thousands of different Mind,  
And this golden Precept you'll certainly find;  
Nor Int'rest nor Terror can make them reveal,  
Without just admittance, what they should  
conceal;

Each Profession and Class of Mankind must  
agree,

That Masons alone are both secret and free,  
both secret and free, &c.

Fair Virtue and Friendship, Religion and  
Love,

The Cement of this noble Science still prove;  
'Tis the Lock and Key of the most godly Rules  
And not to be trusted to Knaves or to Fools;  
Each Profession and Class of Mankind must  
agree,

That Ancient Free-Masons are steady and free,  
are steady and free, &c.

Th'

Th' Isr'lites distinguish'd their Friends from  
 their Foes,  
 By Signs & by Characters; then why should those  
 Of Vice and Unbelief be permitted to pry,  
 Into Secrets that Masons alone should descry?  
 Each Profession and Class of Mankind must  
 agree,  
 That Masons, of all Men, are secret and free,  
 are secret and free, &c.

The Dunce he imagines, that Science & Art,  
 Depend on some Compact or magical Part;  
 Thus Men are so stupid, to think that the Cause  
 Of our Constitution's against divine Laws;  
 Each Profession and Class of Mankind must  
 agree,  
 That Masons are jovial, religious and free,  
 religious and free, &c.

Push about the brisk Bowl, and let it cir-  
 cling pass;  
 Let each chosen Brother lay hold on a Glass,  
 And drink to the Heart that will always conceal,  
 And the Tongue that our Secrets will never  
 reveal;  
 Each Profession and Class of Mankind must  
 agree,  
 That the Sons of old *Hiram* are certainly free,  
 are certainly free, &c.

*To the innocent and faithful Crafts, &c.*

SONG

## S O N G XXXV.

[Tune, *Of noble Race was Shenkin.*]

COME, now, lov'd loving Brothers,  
 Since serious Work is ended,  
     Let Wine give Birth  
     To social Mirth,  
 With tuneful Songs attended.

Charge, then, with liquid Powder,  
 Each his found-bottom'd Bumper ;  
     For as to the King  
     And the Craft we sing,  
 It should be with a Thumper.

Off with it ; clap ; huzza ! Boys ;  
 As do our Rites require ;  
     Thrice Three make Nine ;  
     Mind Discipline,  
 And all as one give Fire.

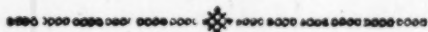
Again replenish high, Lads,  
 To the Grand Lodge's Grand Master,  
     And his Wardens Two,  
     Our next Toast's due :  
 Heav'n shield them from Disaster !

Next, To all *worthy* Masons,  
 Howe'er by Fortune batter'd,  
     And poor as *Job*,  
     Where, o'er the Globe,  
 Them Providence hath scatter'd.

U

And

And, as the Fair Sex ever  
By Masons are adored,  
Health to their Charms  
Who in Masons arms  
Lig, in true Love assured.



S O N G XXXVI.

COME Boys let us more Liquor get,  
Since jovially, we are all met,  
Since jovially, &c.

Here none will disagree ;  
Let's drink and sing, and all combine,  
In Songs to praise that Art divine,  
In Songs, &c.

That's called Free-Masonry.

True Knowledge seated in the Head,  
Instructs us Masons how to tread,  
Instructs us, &c.

The paths we ought to go ;  
By which we ever Friends create,  
Drown Care and Strife, and all Debate,  
Drown Care, &c.

Count none but Fools our Foe.

Here Sorrow knows not how to weep,  
And watchful Grief is lull'd asleep,  
And watchful, &c.

In our Lodge we know no Care,

Join



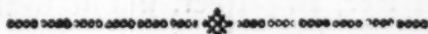
Join Hand in Hand before we part,  
 Each Brother takes his Glass with Heart,  
 Each Brother, &c.

And toasts some charming Fair.

Hear me, ye Gods, and whilst I live,  
 Good Masons and good Liquor give,  
 Good Masons, &c.

Then always happy me ;  
 Likewise a gentle She I crave,  
 Until I'm summon'd to my Grave,  
 But when I'm summon'd to my Grave,  
 Adieu my Lodge and she.

*To each charming Fair and Faithful She,  
 That loves the Craft of Masonry.*



## S O N G XXXVII.

[Tune, *My fond Shepherds of late*, &c.]

ASSIST me ye fair tuneful Nine,  
*Euphrosyne* grant me thy Aid,  
 Whilst the Honours I sing of the Trine,  
 Preside o'er the Numbers, blythe Maid !  
 Cease Clamour and Faction, oh ! cease,  
 Fly hence all ye cynical Train,  
 Disturb not, disturb not, the Lodge's sweet  
 Peace,  
 Where Silence and Secresy reign.

Religion untainted here dwells,  
 Here the Morals of *Athens* are taught ;  
 Great *Hiram's* Tradition here tells  
 How the World out of Chaos was brought,  
 With Fervency, Freedom, and Zeal,  
 Our Master's Commands we obey ;  
 No Cowan, no Cowan, our Secret can steal,  
 No Babler our Myst'ries betray.

Here Wisdom her Standard displays,  
 Here nobly the Sciences shine ;  
 Here the Temple's vast Column we raise,  
 And finish a Work that's divine.  
 Illum'd from the East with pure Light,  
 Here the Arts do their Blessings bestow ;  
 And all perfect, all perfect, unfold to the Sight,  
 What none but a Mason can know.

If on Earth any Praise can be found,  
 Any Virtue, unam'd in my Song,  
 Any Grace through the Universe round,  
 May these to a Mason belong.  
 May each Brother his Passions subdue,  
 Practice Charity, Concord, and Love ;  
 And be hail'd, and be hail'd, by those thrice  
 happy Few,  
 Who preside in the Grand Lodge above.

## S O N G XXXVIII.

*The Progress of MASONRY.*

PRAY lend me your Ears my dear Brethren  
awhile,

Full sober my Sense tho' joking my Stile ;  
I sing of such Wonders unknown to all those,  
Who flutter in Verse or who hobble in Prose.  
Derry down, down, down derry down.

As all in Confusion the Chaos yet lay,  
'Ere Evening and Morning had made the first  
Day ;  
The unform'd Materials lay tumbling together,  
Like so many Dutchmen in thick foggy Wea-  
ther.

Derry down, &c.

When to this Confusion no End there appear'd  
The sovereign Mason's Word sudden was  
heard ;  
Then teem'd Mother Chaos with maternal  
Throes,  
By which this great Lodge of the World then  
arose.

Derry down, &c.

Then Earth and the Heavens with Jubilee  
rung,  
And all the Creation of Masonry sung ;

When lo! to compleat and adorn the gay Ball,  
Old *Adam* was made the Grand Master of all.  
Derry down, &c.

But *Satan* met *Eve* when she was a gadding,  
And set her (as since, all her Daughters) a  
madding;  
To find out the Secrets of Free-Masonry,  
She eat of the Fruit of the forbidden Tree.  
Derry down, &c.

Then as she was filled with high flowing  
Fancies,  
As e'er was fond Girl who deals in Romances;  
She thought her with Knowledge sufficiently  
cram'd,  
And said to her Spouse, *My dear eat & be d—d.*  
Derry down, &c.

But *Adam* astonish'd like one struck with  
Thunder,  
Beheld her from Head to Foot over with  
Wonder;  
*Now you have done this Thing, Madam, said he,*  
*For your Sake no Women Free-Masons shall be.*  
Derry down, &c.

Now as she bewail'd her in sorrowful Ditty,  
The good Man beheld her, and on her took Pity;  
Free-Masons are tender, so for the sad Dame  
He made her an Apron to cover her Shame.  
Derry down, &c.  
Then

Then did they solace in mutual Joys,  
 Till in Process of Time they had two chop-  
 ping Boys,  
 The Priest of the Parish, as Gossips devis'd,  
 By Names *Cain* and *Abel* the Youths circum-  
 cis'd.

Derry down, &c.

Old Father *Seth* next mounts on the Stage,  
 In Manners severe, but in Masonry sage;  
 He built up two Pillars that were tall & thick,  
 One was made of Stone, and the other of Brick.

Derry down, &c.

On them he engrav'd with wonderful Skill,  
 Each liberal Science with adamant Quill;  
 Proportion and Rule he form'd by the Square,  
 And directed the Use of all Masonry there.

Derry down, &c.

But soon did Mankind behave past enduring,  
 In drinking, in swearing, in fighting, and  
 whoring;

Then *Jove* arose, and, fierce in his Anger,  
 Said, *That he would suffer such Miscreants no  
 longer.*

Derry down, &c.

Then from their high Windows the Heavens  
 did pour,  
 Forty Days and Nights one continual Shower;  
 Till

Till nought could be seen but the Waters a-  
round,  
And in this great Deluge most Mortals were  
drown'd.

Derry down. &c.

Sure n'er was beheld ! so dreadful a Sight,  
As the old World in such a very odd Plight ;  
For there was to be seen all Animals swimming ;  
Men, Monkeys, Priests, Lawyers, Cats, Lap-  
dogs, and Women.

Derry Down, &c.

There floated a Debter away from his Duns,  
And next Father Greybeard stark naked midst  
Nuns ;

Likewise a poor Husband not minding his Life,  
Contented in drowning to shake off his Wife.

Derry down, &c.

A King and a Cocker next mingled to view,  
And spendthrift young Heirs there were not a  
few ;

A Whale and a Dutchman came down with  
the Tide,

And a reverend old Bishop by a young Wench's  
Side.

Derry down, &c.

But *Noah* being wisest, faithful and upright,  
He built him an Ark so stout and so tight ;  
Tho'



Tho' Heaven and Earth seem'd to 'come to-  
gether,  
He was safe in his Lodge and fear'd not the  
Weather.

Derry down, &c,

Then after the Flood, like a Brother so true,  
Who still had the Good of the Craft in his  
View,  
He delv'd the Ground and he planted the Vine,  
He formed a Lodge, aye and give his Lodge  
Wine.

Derry down, &c.

Let Statesmen tofs, tumble, and jumble the  
Ball ;  
We sit safe in our Lodge, and we laugh at  
them all :  
Let Bishops wear Lawn Sleeves and Kings  
have their Ointment,  
Free-Masonry sure is by Heaven's Appointment.  
Derry down, &c.

Now charge, my dear Brethren and chorus  
with me,  
A Health to all Masons both honest and free :  
Nor be less our Duty unto our good King.  
So God blefs Great GEORGE let each Brother  
sing.

Derry down, &c.

*To the King and the Craft (as the Master's Song)*

S O N G

S O N G XXXIX.

[Tune, *Green Sleeves.*]

WHILST some sing of Love and its powerful  
Flame,

Whilst others the King or the Ministry blame,  
We glory to chaunt the immortaliz'd Fame  
Of Masonry.

Tho' Titles and Orders do greatly abound,  
Examine each Herald thro' *Christendom* round,  
Not the Fleece, Star, or Garter, so antient is  
found,

As Masonry.

Tho' Malice has oft times misconstru'd our  
Rules,  
Spite of villainous Lies or the Ign'rance of  
Fools,

Strict Honour and Justice are taught in the  
Schools

Of Masonry:

Should any but dare from these Precepts to stray  
Or decline the bright Path where the Sun,  
lights the Way,

Our Gravel should hack the Excreescence away  
From Masonry.

Geometry, Chief of all Science, we trace,  
Where Doric, Corinthian, Composit, find  
Place,

The Ionic and Tuscan too each add a Grace  
To Masonry.

The

The Use of these Orders not those can divine  
 Who ne'er had the Light, or the Word, or the  
 Sign ;

And cannot most truly a Letter define,  
 In Masonry.

We labour most chearful in Hill or in Dale,  
 At *Moriab's* sam'd Mount, or *Jehosaphat's* Vale,  
 And whene'er 'tis High-twelve, with due or-  
 der regale

In Masonry.

No Noise, no Disorder, no Riot we know,  
 But strictest Decorum and Harmony shew,  
 Whilst the Graces on each do their Favours  
 bestow.

In Masonry.

Whilst *Phœbus* with Splendor shall govern the  
 Day,  
 Or pale *Luna* the Night with her absolute Sway,  
 So long could we live, we would walk in the  
 Way

Of Masonry.

Whilst the Sea ebbs and flows, or the Stars  
 shed their Light ;  
 'Till all Nature dissolve like the Visions of  
 Night ;

So long will true Brothers in Friendship unite  
 In Masonry.

SONG

## S O N G XL.

[Tune, *Greedy Midas.*]

WITH Harmony and flowing Wine,  
 My Brethren all come with me join ;  
 To celebrate this happy Day,  
 And to our Master Homage pay.

Hail ! happy, happy, sacred Place,  
 Where Friendship smiles in ev'ry Face ;  
 And royal Art ! doth fill the Chair,  
 Adorned with his noble Square.

Next sing, my Muse, our Wardens praise,  
 With Chorus loud in tuneful Lays ;  
 Oh ! may these Columns ne'er decay,  
 Until the World dissolves away.

My Brethren all come join with me,  
 To sing the Praise of Masonry ;  
 The Noble, Faithful and the Brave,  
 Whose Arts shall live beyond the Grave.

Let Envy hide her shameful Face,  
 Before us ancient Sons of Peace ;  
 Whose golden Precepts still remain,  
 Free from Envy, Pride, or Stain,

*To Salem's Sons, &c.*

S O N G

S O N G XLI.

[Tune, *Rule, Britannia, &c.*]

WHEN Earth's Foundation first was laid,  
By the Almighty Artist's Hand;  
'Twas then our perfect, our perfect Laws were  
made,  
Establish'd by his strict Command.

C H O R U S.

Hail! mysterious, hail! glorious Masonry,  
That makes us ever great and free.

Mankind in vain for Shelter sought,  
From Place to Place did idly roam;  
Until they were from Heaven taught,  
To plan, to build, and fix their Home.  
*Chorus.* Hail! mysterious, &c.

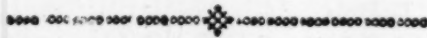
Hence most illustrious rose our Art,  
And now the beauteous Piles appear;  
Which shall to endless, to endless Time impart  
How worthy and how great we are.  
*Chorus.* Hail! mysterious, &c.

Nor we less fam'd for ev'ry Tie,  
By which the human Thought is bound;  
Love, Truth, and Friendship, and Friendship  
socially,  
Connect our Hands and Hearts around.  
*Chorus.* Hail! mysterious, &c.

W

Our

Our Actions still by Virtue blest,  
 And to our Precepts ever true,  
 The World admiring, admiring shall request  
 To learn, and our bright Paths pursue.  
*Chorus.* Hail ! mysterious, &c.



## S O N G XLII.

[Tune, *Ye Mortals that love drinking.*]

YE antient Sons of Tyre,  
 In Chorus join with me;  
 And imitate your Sire,  
 Who was fam'd for Masonry;  
 His antient Dictates follow,  
 And from them never part;  
 Let each sing like *Apollo*,  
 And praise the royal Art.

Like *Salem's* second Story,  
 We raise the Craft again;  
 Which still retains its Glory,  
 The Secret here remain:  
 Amongst true antient Masons,  
 Who always did disdain,  
 These new invented Fashions;  
 Which we know all are vain.

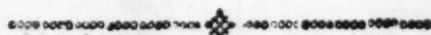
Our Temple now rebuilding,  
 You see grand Columns rise;

The



The MAGI they resembling,  
 They are both good and wise :  
 Each seem as firm as *Atlas*,  
 Who on his Shoulders bore,  
 The stary Frames of Heaven ;  
 What Mortals can do more ?

Come now, my loving Brethren,  
 In Chorus join all round ;  
 With flowing Wine, full Bumpers,  
 Let Masons Healths be crown'd ;  
 And let each envious Cowan,  
 By our good Actions see ;  
 That we're made free and loving,  
 By Art of Masonry.  
*To the Memory of P. H. Z. L. and J. A.*



## S O N G XLIII.

[Tune, *God save Great George our King.*]

HAIL ! Masonry divine,  
 Glory of Ages shine,  
 Long mayst thou reign ;  
 Where'er thy Lodges stand,  
 May they have great Command,  
 And always grace the Land,  
 Thou Art divine !

Great Fabricks still arise,  
 And touch the azure Skies,

Great are thy Schemes ;  
 Thy noble Orders are  
 Matchless beyond Compare,  
 No Art with thee can share,  
 Thou Art divine !

*Hiram* the Architect,  
 Did all the Craft direct

How they should build ;  
 “ *Solomon*, great Israel’s King,  
 “ Did mighty Blessings bring,  
 “ And left us Room to sing,  
 “ Hail ! Royal Art.”

CHORUS  
 3 Times.

S O N G XLIV.

[Tune, *The Enter’d Prentice.*]

FROM the Depths let us raise,  
 Our Voices and Praise,  
 The Works of the glorious Creation ;  
 And extol the great Fame,  
 Of our Maker’s great Name,  
 And his love to an accepted Mason.

In primitive Times,  
 When Men by high Crimes,  
 Had caused a great Devastation ;

When

When the Floods did abound,  
 And all Mankind were drown'd  
 Save the free and accepted Mafons.

There were Architects four,  
 Where Billows did roar,  
 Were sav'd from that great Inundation;  
 Whose Father from on high,  
 Taught Geometry,  
 That honour'd Science of a Mafon.

In an Ark that was good,  
 Made of *Gopher* Wood,  
 And was built by divine Ordination;  
 And the first in his Time,  
 That planted a Vine,  
 Was a free and an accepted Mafon.

Then *Nimrod* the Great,  
 Did next undertake,  
 To build him to Heaven a Station;  
 But Tongues of all Kind,  
 Prevented his Mind,  
 For he was no excellent Mafon.

When *Pharoah*, the King  
 Of *Egypt*, did bring  
 To Bondage our whole Generation;  
 That King got a Fall,  
 And his Magicians all,  
 By a princely and learn'd wise Mafon.

Then thro' the *Red-Sea*,  
 Heaven guided their Way,  
 By two Pillars of divine Ordination ;  
 And *Pharaoh's* great Train,  
 Were lost in the Main,  
 For pursuing an Army of *Masons*.

When *Amalek's* King,  
 Great Forces did bring,  
 Likewise the great *Midianite* Nation ;  
 Those Kings got a Fall,  
 And their great Armies all,  
 And their Wealth fell a Spoil to those *Masons*.

In the Plains they did rear,  
 A Pavillion fair,  
 The Beauty of all the Creation ;  
 Each Part in its Square,  
 Which none could compare,  
 Save a free and an accepted *Mason*.

King *Solomon*, he  
 Was known to be free,  
 Built a holy Grand Lodge for his Nation ;  
 Each beautiful Part,  
 Was due to the Art,  
 Of *Hiram* the great learned *Mason*.

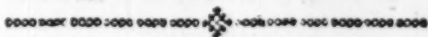
They to *Jordan* did go,  
 And met their proud Foe,  
 And fought the great *Canaanite* Nation ;

Whose

Whose gigantic Strain,  
 Cou'd never sustain,  
 The Force of an Army of Masons.

Then let each Mason that's Free,  
 Toast his Memory,  
 Join Hands without Diffimulation ;  
 Let Cowans think on,  
 We know they are wrong,  
*Drink an Health to an accepted Mason.*

But if any so mean,  
 Thro' Avarice or Stain,  
 Shou'd debase himself in this high Station ;  
 That Persons so mean,  
 For such cursed Gain,  
 Shou'd be slain by the Hand of a Mason.  
*To all just and faithful Masons.*



# S O N G XLV.

[Tune, *Attic Fire.*]

WHEN first a Mason I was made,  
 What Terrors then did me invade,  
 Oh ! how I was alarm'd :  
 But when the solemn Scene was o'er,  
 My Fears and Terrors were no more ;  
 I found myself unharm'd.

For since a Brother I'm become,  
 A Member of the social Room,

The

The Scene is alter'd quite ;  
With Pleasure now my Hours pass ;  
With Breth'ren free, and temp'rate Glass,  
I spend the chearful Night.

My grateful Thanks I now return,  
And will with Emulation burn,  
Such Favours to deserve ;  
From Masons antient mystic Rites,  
Which Truth with Friendship e'er unites,  
From such I'll never swerve.

Hail Masonry ! thou glorious Art,  
Which to thy Vot'ries dost impart  
Truth, Honour, Justice, Love.  
Thy sacred Name rever'd shall stand  
In foreign Climes, and distant Land,  
Which Slander shall not move.



S O N G XLVI.

ATTEND, loving Brethren, and to me give  
Ear,  
Our Work being ended let's lay aside Care ;  
Let Mirth and Good-Humour our Senses regale,  
And mind that our Secrets we never reveal,  
And mind, &c.

With leave of his Worship that here fills  
the Chair,  
Who governs our Actions by Compass & Square  
We'll



We'll sing a few Verses in Masonry's Praise,  
Not fond of Ambition we look for no Bays,  
Not fond, &c.

Our aptient Grand-Master inspir'd by the  
LORD,  
On holy *Moriah*, as in Scripture declar'd,  
The stupendious Structure began for to frame,  
In the Month called *Zif*, and fourth Year of  
his Reign,  
In the, &c.

With Level & Square the Foundation begun,  
In Length sixty Cubits, Breadth nineteen and  
one ;  
Here Masonry shin'd above all other Arts,  
So sublime the great Secret the Artist imparts,  
So sublime, &c.

Old *Hiram* of *Tyre*, King *David's* great  
Friend,  
Did Fir, Pine, and Cedar from *Lebanon* send,  
To build the Sanctorum by Masonry Skill,  
Subsequent unto the great Architect's Will,  
Subsequent, &c.

One hundred and fifty-three thousand six  
hundred,  
Employ'd for the Temple, we find they were  
number'd ;

With

With Crafts many thousands and Bearers of  
Loads,

And Masters six hundred the Scripture records,  
And Masters, &c.

Who formed themselves into Lodges, they say  
Some East and some West, some North and  
South Way,

In Love, Truth and Justice go successfully on,  
In all well rul'd Realms that were under the Sun,  
In all, &c.

Now let the brisk Bumper go merrily round,  
May our worthy Master in Honour abound,  
May his instructive Precepts to Virtue us move,  
To live like true Brethren in Friendship and  
Love,  
To live, &c.

Let Moderns and Critics with impious Rage,  
Amuse the vain Town and against us engage;  
Let *Pritchard* and's Followers, Apostates pro-  
fane,  
With false Tenets puzzle each lethargic Brain,  
With false, &c.

All Health to our Brethren of ev'ry Degree,  
Dispers'd round the Globe, or by Land or by  
Sea;  
Preserve them, ye Powers, their Virtues improve,  
When we part on the Level we may meet all  
above.

When we, &c.

SONG

## S O N G XLVII.

[Tune, *Sailor Jack.*]

ONCE I was blind and could not see,  
 And all was dark around,  
 But Providence protected me,  
 And soon a Friend I found :  
 Thro' hidden Paths my Friend me led  
 Such Paths as Bablers never tread,  
 With a fa, la, la, la, la, la, &c.

He took all stumbling Blocks away,  
 That I might walk secure ;  
 And brought me long 'ere break of Day,  
 To Sol's bright Temple Door,  
 Where soon we both Admittance found,  
 By Help of magic Spell and Sound.  
 With a fa, la, &c.

The Curber of my rash Attempt,  
 Did then my Breast alarm ;  
 And hinted I was not exempt,  
 Nor free from double harm :  
 Which put a Stop to rising Pride,  
 And made me trust more to my Guide.  
 With a fa, la, &c.

With sober Pace I then was led,  
 And brought to Sol's bright Throne ;  
 And there I was oblig'd to stop,  
 'Till I myself made known :

With

With mighty Noise I round was brought,  
That to obtain which much I fought.

With a fa, la, &c.

In humble Posture and due Form,  
I list'ned with good Will :  
Instead of mighty Noise and Storm,  
All then was calm and still,  
Such charming Sounds I then did hear,  
As quite expell'd all Doubt and Fear.

With a fa, la, &c.

The mighty Monarch from his Throne,  
Bid Darkness then withdraw ;  
No sooner said than it was done,  
And then great Things I saw ;  
But what they were I'll not now tell,  
But such they were as here shall dwell.

With a fa, la, &c.

Then round and round me he did tie,  
A noble antient Charm,  
All future Darkness to defy,  
And ward of Cowan's Harm :  
So I return'd from whence I came,  
Not what I was, but what I am.

With a fa, la, &c.

SONG

## S O N G XLVIII.

[Tune, *Bonny Broom.*]

TO Masonry your Voices raise,  
 Ye Brethren of the Craft;  
 To that, and your Great Master's Praise,  
 Let Bumpers now be quaff'd :  
 True Friendship, Love, and Concord join'd,  
 Possess a Mason's Heart ;  
 Those Virtues beautify the Mind,  
 And still adorn the Art.

## C H O R U S.

Hail, all hail, my Brethren dear,  
 All hail to ye alway ;  
 Regard the Art while ye have Life,  
 Revere it every Day.

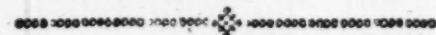
Whilst thus in Unity we join,  
 Our Hearts still good and true ;  
 Inspir'd by the Grace divine,  
 And no base Ends in View :  
 We friendly meet, ourselves employ,  
 T'improve the fruitful Mind ;  
 With Blessings which can never cloy,  
 But dignify Mankind.

*Chorus.* Hail, all hail, &c.

No flinty Hearts amongst us are,  
 We're generous and kind ;

The needy Man our Fortune shares,  
 If him we worthy find :  
 Our Charity from East to West,  
 To each worthy Object we  
 Diffuse, as is the great Behest,  
 To every Man that's free.  
*Chorus.* Hail, all hail, &c.

Thus blest'd and blessing well we know,  
 Our Joys can never end ;  
 For long as vital Spirits flow,  
 A Mason finds a Friend.  
 Then join your Hearts and Tongues with mine,  
 Our glorious Arts to praise ;  
 Discreetly take the generous Wine,  
 Let Reason rule your Ways.  
*Chorus.* Hail, all hail, &c.



## S O N G XLIX.

[Tune, *Come let us prepare, &c.*]

WHEN a Lodge of Free-Masons,  
 Are cloath'd in their Aprons,  
 In order to make a new Brother,  
 With firm Hearts and clean Hands,  
 They repair to their Stands,  
 And justly support one another.

Trusty Brother, take Care,  
 Of Eaves-droppers beware,

'Tis



'Tis a just and a solemn Occasion ;  
Give the Word and the Blow,  
That the Workmen may know,  
There's one asks to be made a Free-Mason.

The Master stands due,  
And his Officers too,  
While the Craftsmen are plying their Station,  
The Apprentices stand,  
Right for the Command  
Of a Free and an Accepted Mason.

Now traverse your Ground,  
As in Duty you're bound,  
And revere the authentic Oration,  
That leads to the Way,  
And proves the first Ray  
Of the Light of an Accepted Mason.

Here are Words and here Signs,  
Here Problems and Lines,  
And here's room too for deep Speculation ;  
Here Virtue and Truth  
Are taught to the Youth,  
When first he's call'd up to a Mason.

Hieroglyphics shine bright,  
And here Light reverts Light  
On the Rules and the Tools of Vocation :  
We work, and we sing,  
The Craft and the King,  
'Tis both Duty and Choice in a Mason.

What is said or is done  
 Is here truly laid down,  
 In this Form of our high Installation;  
 Yet I challenge all Men,  
 To know what I mean,  
 Unless he's an accepted Mason.



## S O N G L.

COME fill up a Bumper, and let it go round,  
 Let Mirth and good Fellowship always abound;  
 And let the World see, that Free-Masonry,  
 Doth teach honest Souls to be jovial and free.

Our Lodge now compos'd of honest free Hearts,  
 Our Master most freely his Secrets imparts;  
 And so we improve, in Knowledge & Love,  
 By Help from our mighty Grand-Master above.

Let Honour and Friendship eternally reign,  
 Let each Brother Mason the Truth so maintain;  
 That all may agree, that Free-Masonry,  
 Doth teach honest Souls to be jovial and free.

In Mirth and good Fellowship we will agree,  
 For none are more blest or more happy than we;  
 And thus we'll endure, while our Actions  
     are pure,  
 Kind Heaven those Blessings to us doth insure.

S O N G

## S O N G    L I.

[Tune, *From the East breaks the Morn.*]

WHEN the Deity's Word  
Thro' all Chaos was heard,  
And the Universe rose at the Sound,  
Trembling Night skulk'd away,  
Bursting Light hail'd the Day,  
And the Spheres did in Concert resound.

Then the Grand Architect,  
In Omnipotence deck'd,  
Into Order the Mass did compound;  
Deem'd the Sun King of Light,  
Crown'd the Moon Queen of Night,  
And the Earth with an Atmosphere bound.

Mighty Man then was form'd,  
With five Senses adorn'd,  
Which the noble five Orders expound:  
With the Birth of the Sun  
Architecture begun,  
And 'till Nature expires 'twill abound.

Bible, Compass, and Square,  
As our Ensigns we wear,  
The bright Symbols of Wisdom profound;  
And while these are our Guide,  
Ev'ry Mystery beside,  
As a Foil to our Art will be found.

## S O N G LII.

HAIL! sacred Art, by Heav'n design'd,  
 A gracious Blessing for Mankind,  
 Peace, Joy, and Love thou dost bestow,  
 On us thy Votaries below.

Bright Wisdom's Footsteps here we trace,  
 From *Solomon* that Prince of Peace;  
 Whose glorious Maxims still we hold,  
 More precious than rich *Ophir's* Gold.

His heav'nly Proverbs to us tell,  
 How we on Earth should ever dwell;  
 In Harmony and social Love,  
 To emulate the blest above.

Now having Wisdom for our Guide,  
 By its sweet Precepts we'll abide;  
 Envy and Hatred we'll dispel,  
 Nor wrathful Fool with us shall dwell.

Vain, empty Grandeur, shall not find,  
 Its Dwelling in a Mason's Mind;  
 A Mason who is true and wise,  
 Its glitt'ring Pomp always despise.

Humility, Love, Joy, and Peace,  
 Within his Mind shall find their Place;  
 Virtue and Wisdom thus combin'd,  
 Shall decorate the Mason's Mind.

## S O N G LIII.

[Tune, *In Infancy*, &c.]

LET Masonry from Pole to Pole  
 Her sacred Laws expand,  
 Far as the mighty Waters roll,  
 To wash remotest Land:  
 That Virtue has not left Mankind,  
 Her social Maxims prove,  
 For stamp'd upon the Mason's Mind,  
 Are Unity and Love.

Ascending to her native Sky,  
 Let Masonry increase;  
 A glorious Pillar rais'd on high,  
 Integrity its Base.  
 Peace adds to Olive Boughs, entwin'd,  
 An emblematic Dove,  
 As stamp'd upon the Mason's Mind  
 Are Unity and Love.



## S O N G LIV.

LET Masons be merry each Night when they  
 meet,  
 And always each other most lovingly greet,  
 Let Envy and Discord be sunk in the Deep,  
 By such as are able great Secrets to keep,  
 Let

Let all the World gaze on our Art with Sur-  
prize,  
They're all in the dark till we open their Eyes.

Whoever is known to act on the Square,  
And likewise well skill'd in our Secrets rare,  
Are always respected whether wealthy or poor,  
And ne'er yet was careless of Things that are  
pure,  
Their Actions are bright and their Lives spent  
in Love,  
At length will be happy in the Grand Lodge  
above.

We are Brothers to Princes and Fellows to  
Kings,  
Our Fame thro' the World continually rings;  
As we lovingly meet so we lovingly part,  
No Mason did ever bear Malice at Heart,  
The Fool that's conceited we'll never despise,  
Let him come to the Lodge and we'll make  
him more wise.

The Sanctum Sanctorum by Masons are  
fram'd,  
And all the fine Works which the Temple  
contain'd,  
By *Hiram's* Contrivance, the Pride of my Song,  
The Noise of a Tool was not heard along;  
And the number of Masons that round it did move  
By him were directed, inspir'd from above.

SONG



## S O N G    L V.

A MASON's Daughter, fair and young,  
The Pride of all the Virgin Throng,

Thus to her Lover said :

Though, *Damon*, I your Flame approve,  
Your Actions praise, your Person love,  
Yet still I'll live a Maid.

None shall untie my Virgin Zone,  
But one to whom the Secret's known  
Of fam'd Free-Masonry.

In which the Great and Good combine,  
Mankind to raise with high Design,  
To true Felicity.

The Lodge excludes the Fop and Fool,  
The plodding Knave and party Tool,  
That Liberty would sell :  
The Noble, Faithful, and the Brave,  
No golden Charms can e'er deceive,  
In Slavery to dwell.

This said, he bow'd, and went away,  
Apply'd, was made without Delay,  
Return'd to her again.

The fair One granted his Request,  
Connubial Joys their Days have blest,  
And may they still remain.

S O N G LVI.

[Tune, *Hail, Masonry, &c.*]

LET worthy Brethren all combine,  
For to adorn our mystic Art,  
So as the Craft may ever shine,  
And chear each faithful Brother's Heart :

C H O R U S.

Then Brethren all in Chorus sing,  
Prosper the Craft and bless the King.

We level'd, plumm'd, and squar'd aright,  
The five noble Orders upright stand,  
Wisdom and Strength with Beauty's Height,  
The Wonder of the World command :  
*Chorus.* Then Brethren all, &c.

Ye Fools and Cowans all who plot,  
For to obtain our Mystery,  
Ye strive in vain, attempt it not,  
Such Creatures never shall be free :  
*Chorus.* Then Brethren all, &c.

The Wise, the Noble, Good, and Great,  
Can only be accepted here ;  
The Knave or Fool, tho' deck'd in State,  
Shall ne'er approach the Master's Chair :  
*Chorus.* Then Brethren all, &c.

Now fill your Glasses, charge them high,  
Let our Grand-Master's Health go round,  
And

And let each here o'er-flow with Joy,  
And Love and Unity abound.



S O N G      LVII.

[Tune, *A Begging we will go, &c.*]

OF all the Places in the Town  
That's for Instruction good,  
There's none like to a Maſon's Lodge,  
If rightly underſtood :  
And to the Lodge we'll go, &c.

There what is good is to be learnt  
From Brethren juſt and true ;  
In Harmony we all agree,  
And Deference pay where due.  
And to the Lodge we'll go, &c.

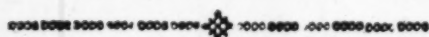
The Maſter he is in the Eaſt,  
Due Homage to him pay ;  
The Wardens fitting in the Weſt,  
His Will well pleas'd obey.  
And to the Lodge we'll go, &c.

The Craft and 'Prentices around,  
Their Orders always take,  
And in the Rules of Maſonry,  
Due Progreſs daily make.  
And to the Lodge we'll go, &c.

And

And after we've our Business done,  
Then we rejoice and sing ;  
To our Grand Master take a Glass,  
And GEORGE the Third our King.  
And to the Lodge we'll go, &c.

Then if the Master will permit,  
Dear Brethren, join with me ;  
To all Free Masons drink a Health,  
And give them three Times Three.  
And to the Lodge we'll go, &c.



S O N G    LVIII.

[Tune, *The first of August.*]

WITH cordial Hearts let's drink a Health,  
To every faithful Brother ;  
Whose candid Hearts, secure while Breath,  
Are faithful to each other :  
Whose precious Jewels are so rare,  
Likewise their Hearts so framed are,  
And level'd with the truest Square,  
That Nature can discover.

As great a Man as in this Land,  
Or in any other Nation ;  
Wou'd take a Brother by the Hand,  
And greet him in his Station :

Neither

Neither King nor Prince, tho' e'er so great,  
 Or any Emperor of State,  
 But with great Candour wou'd relate,  
 To every faithful Brother.

The World shall remain in Pain,  
 And at our Secrets wonder ;  
 No Cowan shall it e'er obtain,  
 Tho' all their Lives they ponder :  
 Still aiming at the chiefeft White,  
 In which Free-Masons take Delight,  
 They never can obtain the Light,  
 'I ho' they spend their Lives in Wonder.

King *Solomon*, the Great and Wise,  
 He was a faithful Brother ;  
 Free-Masonry wou'd not despise,  
 No Secrets he'd discover :  
 But he was always frank and free,  
 Professing such Sincerity,  
 To all of that Fraternity,  
 He lov'd them 'bove all other.

Come let us build on firm Ground,  
 Still aiding of each other ;  
 And lay a Foundation that's most sound,  
 That no Arts-Man can discover :  
 Nor ever shall revealed be,  
 But to bright Men in Masonry,  
 Here is to them where-e'er they be,  
 I am their faithful Brother.

Come let us join our Hearts and Hands,  
 In this most glorious Manner ;  
 And to each other firmly stand,  
 Under King *George's* Banner :  
 That God may bless him still I pray,  
 And o'er his Enemies give the Sway,  
 May he for ever win the Day,  
 And crown his Years with Honour.



## S O N G LIX.

[Tune, *Behold this fair Goblet, &c.*]

YE Sons of great Science, impatient to learn  
 What's meant by a Mason ; you here may  
 discern ;  
 He strengthens the Weak, and gives light to  
 the Blind,  
 And the Naked he cloaths, and befriends hu-  
 man Kind.

## C H O R U S.

All shall yield to Masonry, all shall yield to  
 Masonry,  
 Bend to thee, blest Masonry ! bend to thee,  
 blest Masonry !  
 Matchless was he who founded thee,  
 And thou like him immortal shalt be,  
 And thou like him immortal shalt be.

He



He walks on the Level of Honour and Truth,  
And shuns the vile Passions of Folly and Youth,  
The Compass and Square all his Actions im-  
prove,

And his ultimate Object is Brotherly Love.

*Chorus.* All shall yield, &c.

By Feeling inspir'd he doth Bounty impart,  
For Charity rangeth at large in his Heart;  
And an indigent Brother reliev'd from his  
Woes,

Feels a Pleasure inferior to him who bestows.

*Chorus.* All shall yield, &c.

The Temple of Knowledge he nobly doth  
raise,

Supported by Wisdom, and Learning its Base:

Thus rear'd and adorn'd, Strength and Beau-  
ty unite,

And he views the fair Structure with conscious  
Delight.

*Chorus.* All shall yield, &c.

With Fortitude blest, he's a Stranger to  
Fears,

And govern'd by Prudence, he cautiously steers,

'Till Temperance shews him the Part of Con-  
tent,

And Justice unask'd, gives a Sign of Consent.

*Chorus.* All shall yield, &c.

Thus a Mason I've drawn, and set forth to  
 your View,  
 And Truth must acknowledge the Picture is  
 true ;  
 Then Members become, let's be Brethren and  
 Friends,  
 There's a Secret remaining will make you a-  
 mends.  
*Chorus.* All shall yield, &c.

S O N G    L X.

SUNG BY MR. M<sup>c</sup>FARLAND.

IN History we read of an ancient old King,  
 He was Monarch of *Israel*, his praises I sing,  
 He raised a great Fabrick as I understand,  
 On Mount *Morria*, in *Jerusalem*.

He that slew *Goliath*, in History we find,  
 He purchased Land for to raise the Design,  
 He ordered young *Solomon*, he being his Son,  
 To build up the Temple that he had begun.

Then *David* looked round, saw an Angel to  
 stand,  
 Betwixt Heaven and Earth, by *JEHOVAH's*  
 Command,  
 He had in his hand, I can give you my Word,  
 The Wrath of the LORD, or a two-edged  
 Sword. To

To quell that fierce Anger was *David's* delight,  
 He paid the full Ransom in *JEHOVAH's* great  
 fight,  
 Six Hundred Shekels he payed by weight,  
 For the Floor where he thrash'd his Wheat.

He said to young *Solomon* with a Heart full  
 of love,  
 Now you are chosen by the Powers above,  
 The great Architect of Heaven you see,  
 Gave all this whole Pattern in Writing to  
 me.

Then *Solomon* in order to erect that great Plan  
 He number'd all the Workmen that was in the,  
 Land,  
 Seventy Thousand to bear Burdens he did  
 then reserve,  
 Eighty Thousand in the Mountains to hew,  
 cut and carve.

Three Thousand three Hundred was chosen  
 to be,  
 The Masters of Workmen for to oversee,  
 And if you'll believe me, I can tell you true,  
 He clothed them all in orange and blue.

Then the cunning Craftsmen, the Stones  
 they did square,  
 Made ready for building before they came there,

Then on proper Carriages they were brought  
down,  
And in this fine Building no Hammer did  
sound.

When it was completed, the Top they did  
pile,  
With sharp Rods of pure Gold, lest the Birds  
should defile,  
That House o'er laid for the worship of his  
holy Name,  
It was all over laid with the Gold of fame.

Straight then a Letter King *Solomon* did send,  
Beseeching King *Hiram* for to be his Friend,  
He being contented to yield him Relief,  
Sent him that cunning Craftsman, call'd *Hiram* the chief.

He was the Son of a Widow, of the Daugh-  
ter of *Dan*,  
And in every Particular he acted the Man;  
In all Things put to, he did nothing amiss,  
He exceeded them all in the casting of Brass.

He cast two fine Pillars would dazzle your  
sight,  
Twenty-five Cubits they being in Height,  
All *Israel* might see them as they went to  
Church,  
One stood on each side of King *Solomon's* Porch.  
He

He cast two fine Cherubims of image Work,  
 And spread forth their Wings for to cover the  
     Ark,  
 And stood better there than they did in the  
     Field,  
 And were made as firm as fine polished Steel.

The great malten Seas twenty Cubits about,  
 The great brazen Altar that he did plan out,  
 The great brazen Oxen that *Hiram* did cast,  
 With many more Vessels that long will last.

The Place where he cast them I'll tell you  
     again,  
 It was in the Valley they call'd *Jordan's* Plain,  
 Betwixt North and South, in that Place of  
     renown,  
 He cast all those fine Vessels within a Clay  
     Ground.

When the Queen of *Sheba* heard of his  
     great Fame,  
 And into *Jerusalem* she instantly came,  
 A Report of his Wisdom, then all Nations did  
     pass,  
 That he was King *Solomon*, the Grandson of  
     *Jesse*.

She prov'd him by Questions according to Art,  
 He told her such Secrets as belong'd to her  
     Part,

She

She being amazed and in great Surprise,  
When this beautiful Temple had dazzel'd her  
Eyes.

*Jerusalem* is a City of Walls great and high,  
It is a Wonder to all Strangers that doth it  
pass by,

It is surely a Type of the Vision that was seen,  
In the Isle of *Patmos*, by *John* the Divine.

So when we appear before that great Judge,  
We will give him the Watch-word we got in  
the Lodge,

Hoping all Masons that is in the Globe,  
Will be cloath'd with the Righteousness of  
that royal Robe.

So may he that rules the Temple above,  
Bless all our Free-Masons with Union & Love,  
And grant that above, they may build their  
Salvation,

That only erected a chief Corner Stone.

So now my dear Brethren join Chorus with  
me,  
Here's a Health to all Masons that are honest  
and free,  
And to King *Solomon*, and *Hiram* also,  
Come fill up a Bumper, we drink 'ere we go.

OFFICERS





O F F I C E R S  
O F T H E  
G R A N D L O D G E O F E N G L A N D ,  
F O R T H E Y E A R 1788.

---

His Royal Highness *HENRY FREDERICK*,  
DUKE of CUMBERLAND and STRATHERN,  
EARL of DUBLIN,  
Ranger of Windsor Great Park, Admiral of the  
blue Squadron, and Knight of the Most  
Noble Order of the Garter,  
G R A N D M A S T E R.

The Right Honourable THOMAS HOWARD, Earl of  
Effingham, Lord Howard, *Acting Grand Master.*

Sir PETER PARKER, Baronet. *Deputy Grand Master,*  
Portman Square,

Rt. Hon. Lord MACDONALD, *Senior Grand Warden,*  
George-Street, Hanover Square.

JAMES CURTIS, Esq. *Junior Grand Warden,* King's  
Mews, Charing-Cross.

James Hafeltine, Esq. *Grand Treasurer (and P. S.*  
*G. W.) Doctors-Commons.*

William

William White, *Grand Secretary*, Free-Masons' Hall,  
on Tuesday and Saturday Evenings.

Rev. A. H. Eccles, *Grand Chaplain*, Bow, Middlesex.

T. Sanby, Esq. *Grand Architect*, Windsor Great Park.

Rev. W. Peters, *Grand Portrait-Painter*, Welbeck-St.

James Bottomley, *Grand Sword-Bearer*, Holborn.

---

### PROVINCIAL GRAND MASTERS.

*America, North*, H. Price, Esq. of Boston:

*Antigua*, William Jarvis, Esq.

*Armenia*, Dionysius Manasse.

*Austrian Netherlands*, the Marquis de Gages, of  
Mons.

*Bahama Islands*, James Bradford, Esq.

*Barbadoes*, Hon. Benjamin Gittens.

*Berkshire*, Col. John Deaken, Great Lodge, Wind-  
sor Park.

*Bermuda Islands*, William Popple, Esq.

*Bombay*, James Todd, Esq.

*Brunswick and Lunenburg*, His serene highness,  
prince Ferdinand, of Brunswick.

*Cheshire*, Sir Robert Salusbury Cotton, Baronet, of  
Combermere-abbey.

*Coast of Coromandel, in the East Indies*, Brigadier-  
General Horne.

*Cornwall*, Sir John St. Aubyn, Bart.

*Cumberland*, Henry Ellison, Esq. Whitehaven.

*Devon*, Sir Ch. Warwick Bamfylde, Bart.

*Dorset,*

*Dorset, Essex, Gloucester, Somerset, and Southampton,*  
with the City and County of *Bristol*, and the  
*Isle of Wight*, Thomas Dunckerley, Esq.  
Hampton-Court Palace.

*Durham*, Wm. Henry Lambton. Esq.

*Georgia*, Hon. Noble Jones.

*Grenada*, &c his Excellency Robert Melvil, Esq.

*Guernsey, Jersey, &c.* T. Dobree, Esq.

*Hanover, Electorate of and British Dominions, in*  
*Germany*, Pr. Charles of Mecklenburg Strelitz:

*Hamburgh and Bremen*, Doctor Godfried von Exter.

*Jamaica*. Sir Peter Parker, Bart.

*Kent*, Col. Jac. Sawbridge, Canterbury.

*Lancashire*, J. Allen, Esq. Clement's Inn, London.

*Maryland*, Henry Harford, Esq.

*Montserrat*, William Ryan, Esq.

*Naples and Sicily, kingdoms of*, Duc. de Sandem-  
trio Pignatelli.

*Norfolk and City of Norwich*, Sir Edward Ashley,  
Baronet, of Melton Constable.

*Northumberland*, John Errington, Esq.

*Nottinghamshire*, Thomas Boothby Parkyns, Esq.

*Piedmont, in Italy*. Count De Bernez.

*Poland*, Count De Hulfen, Palatine of Mscislaw.

*Rodnor*, C. Marsh, Esq. War-Office.

*Russia*, his Excellency John Yelaguine. Senator,  
Privy Counsellor, Member of the Cabinet, &c.  
to her Imperial Majesty the Empress of Russia,  
and Knight of the Polish Order of the White  
Eagle and St. Stanislaus.

*St. Croix*, John Ryan, Esq.

*Shropshire,*

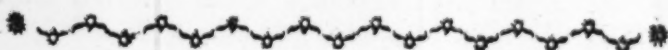
*Shropshire*, Rev. Francis Henry Egerton, Whit-  
church.

*Surry*, T. Parker, Esq. Puttenham, near Guildford.

*Sweden*, Charles Frederick Count Scheffer, &c,

*Wales, South*, Sir H. Mackworth, Bart.

*Yorkshire*, Richard Slater Milnes, Esq.



## REMARKABLE OCCURRENCES, IN MASONRY.

	A. D.
<b>S</b> T. Alban formed the first grand Lodge in Britain	287
King Athelstan granted a Charter to Free-Masons	926
Prince Edwin formed a grand Lodge at York	926
Edwin the III <sup>d</sup> revised the Constitutions	1358
Masons' Assemblies prohibited by Parliament	1425
Henry VI. initiated	1450
Grand Masters of the Knights of Malta, Patrons of Masonry	1500
Inigo Jones constituted several Lodges	1607
Earl of St. Alban regulated the Lodges	1663
St Paul's begun by Free-Masons	1675
William the III <sup>d</sup> privately initiated	1693
St. Paul's completed by Free-Masons	1710
Grand Lodge revived, Anthony Sayer, Esq. Grand Master	1717
Several Noblemen initiated	1719
	Valuable

	A. D.
Valuable MSS. burnt by scrupulous Brethren	1720
Office of Deputy Grand Master revived	1720
Book of Constitutions first published	1723
Grand Secretary first established	1723
Grand Treasurer appointed	1724
A general fund proposed for distressed Masons	1724
Committee of Charity established	1725
Provincial Grand Masters first appointed	1726
Twelve Grand Stewards first appointed	1728
Lord Kingston gave valuable Presents to the Grand Lodge	1729
Duke of-Norfolk ditto	1731
The late Emperor of Germany initiated	1731
Grand Stewards' Lodge first established	1735
The Prince of Wales initiated	1737
Anderfon's Edition of the Constitution-Book published	1738
Grand Hall built at Antigua	1744
Public Processions on Feast-Days discontinued	1747
Grand Certificates first issued	1755
Fourteen Persons expelled for Irregularity	1757
Entick's Edition of the Constitution-Book published	1758
Large Sums distributed in Charity abroad	1760
Several Persons expelled for Irregularities	1762
His royal Highness the Duke of Gloucester initiated	1766
A new Edition of Constitutions ordered	1767
Henry Frederick D. of Cumberland initiated	1767
One Hundred Pounds sent to Barbadoes for Sufferers by Fire	1767
Z	Plan

	A. D.
Plan of a Hall for the Grand Lodge approved	1768
Elegant Hall built by the Free-Masons at Barbadoes	1772
Hall-Committee appointed by the Gr.-Lodge	1773
Alliance formed with the Grand Lodge of Germany	1773
King of Prussia incorporated the Society in Prussia	1774
Ground purchased for a Hall in London	1774
First Stone of Free-Masons' Hall laid	1775
Five Thousand Pounds raised by a Tontine towards building ditto	1775
Office of Grand Chaplain revived	1775
Appendix to Books of Constitutions published	1776
Free-Masons' Hall dedicated	1776
Office of Grand Architect established	1776
Free-Masons' Calendar published by Order of the Grand Lodge	1777
Anniversary of Dedication ordered to be kept	1777
Several Masons imprisoned at Naples	1777
Fees of constituting Lodges and making Masons raised	1777
Several Princes of Germany formed a Lodge	1777
Noorthouck's Edition of the Book of Con- stitutions printed	1784
His Royal Highness the Prince of Wales in- itiated	1787
His Royal Highness Prince William Henry initiated	1787



